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The Ecclesiastical Review

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✣ ✣ ✣ ✣

The increased activity in this department is doubtless due to the publication of the INDEX of the first fifty volumes of the REVIEW. The INDEX has proved itself a most useful volume, both for those who have all the volumes of the REVIEW and those who have only a few volumes. Subscribers who have not yet got a copy of the INDEX can procure one ($3.00 postpaid).

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1890—Any or all numbers
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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. X.—(LX).—JUNE, 1919.—No. 6.

SOME LETTERS OF SAINT AUGUSTINE—A STUDY.

AN index to the problems and interests which made the history and the life of the Church in the fourth and fifth centuries could be gathered and classified from the correspondence, the private letters of St. Augustine, St. Jerome, St. Ambrose, St. Paulinus of Nola, St. Basil, the two Gregorys, and St. Chrysostom. Such an index would be probably as rich in information, as accurate in describing conditions, and some at least of the circumstances of the time, as the materials gathered from files of modern newspapers, from "book notices" and lists of "best sellers" of our own days.

The questions sent to Jerome and Augustine from provincial centres of Roman life in Europe, Asia, and Africa show us what men were thinking about, what they wanted to know. The answers to these questions tell us how men thought, how they used the materials of classical and Christian tradition, how they applied the thought of the Church to the daily practice of faith and life.

Aside and apart from the Christological controversies of the time, apart also from the problems of faith and morals involved in the doctrine of grace and free will, these letters of private correspondence show us that men of genius and saints, the men who Christianized heathen philosophy and gave classical form to Catholic tradition, had real human feelings and sympathies, habits of mind, thoughts and affections very like our own. In these undesigned familiar allusions to the routine of daily work and care we can see how the Apostolic faith was treasured in the living Church, how its expression, carefully thought out and formulated, was handed on to be the standard of generations to come. We can almost see St. Jerome working on the

text which has now passed into the form and style of our Latin Vulgate. We can understand something of the trials of Ambrose opposing and resisting the intrigue and violence of the imperial Arian party at Milan. We can trace many details of Augustine's work as he perseveres building up the apologetics of the Philosophy of History in the *City of God,* as he labored sixteen years to express the faith and the mind of Apostolic Tradition on the mystery of the Trinity, and proved his vocation to think and speak, to witness the Catholic mind of the Church for future generations.[1]

In a former paper we tried to gather facts and circumstances of interest and historic value from the correspondence of St. Augustine and St. Jerome. The aim of the present study will be to note and to bring together material facts and information, points in particular from the private letters of St. Augustine and St. Paulinus of Nola which may help us to understand better and appreciate the character and qualities of the Christian thought and literature of the time.

We have in the Maurist and Migne editions ten letters extant of this correspondence, four from Paulinus to Augustine, six from Augustine to Paulinus. Five others may be counted as belonging to the same group of letters, one from Paulinus and Tarasia to Alypius which asks for an introduction, and in fact opens the correspondence; another written by Paulinus to Romanianus also refers chiefly to Augustine. Two were written by Augustine and Alypius conjointly, and are addressed to the Bishop of Nola on points of Catholic doctrine and Pelagian errors. The last, in order of time, is Augustine's introductory to the treatise *De Cura Pro Mortuis Gerenda* written at the request of Paulinus about A. D. 421, and answering some questions on the problem of how it is profitable to our Christian dead to be buried in consecrated ground and sacred places.

Paulinus was born about 353, of a family of great wealth and senatorial rank and influence. He was married to a Spanish lady named Tarasia. When about forty years of age, in 393, he was ordained priest at Barcelona, and soon after settled with Tarasia on family estates near Nola where they

[1] Eccl. Review, January, 1918, pp. 45-56.

established a sort of a double monastic foundation, following the spirit of the counsels in continence, devoting their time to a simple life of regular observance and the study of Christian literature. About 409, probably after the death of Tarasia, Paulinus was chosen by the people to be their bishop. He died at Nola, the year after Augustine's death, 22 June, 431.

It is to be noted that this correspondence opens in 394, not long after Paulinus's ordination, when probably he felt, what St. Ambrose says of himself, that he must study and learn Catholic doctrine and tradition before he may presume to teach others.[2]

The subject of the letter to Alypius is an exchange of books. Paulinus acknowledges the gift of some of Augustine's anti-Manichean treatises through the kindness of Alypius, and informs him that he is sending in return a borrowed copy of Eusebius's History to be transcribed at Carthage and then to be returned to its owner at Rome.

We have received the first proof of your affection [3] and care for us, the work of that man advancing in the way of Christ the Lord, our brother Augustine, five books bound in one. We look upon this work and marvel; may we not believe that the words are divinely chosen ("ut dicta divinitus verba credamus"). Therefore trusting that we may be kindly received by reason of your affection for us, we have presumed to write to him [Augustine], commending ourselves to his love. . . . In return, as an office of kindness (though of unequal value) we have procured, as you desired, a copy of the general history of Eusebius the venerated Bishop of Constantinople [Cæsaria is evidently meant]. But there has been delay in complying with your request. For, as I did not myself have this book, following out your request, I found it at Rome in the possession of our esteemed friend Domnio, who granted the favor therefore the more readily [of loaning the book] when I told him that it was to be taken to you.

He tells Alypius next that because they are not sure about his present place of residence, the book together with this letter

[2] "Ego enim raptus de tribunalibus atque administrationis infulis ad sacerdotium docere vos coepi, quod ipse non didici. Itaque factum est ut prius docere inciperem quam discere. Discendum igitur mihi simul et docendum est, quoniam non vacavi ante discere." Ambrosius De Officiis: Lib. 1, cap. 1.

[3] During the lifetime of Tarasia the letters of Paulinus are always written in the name of the two, *Paulinus et Tarasia peccatores;* and Augustine's personal letters are addressed to both *Paulino et Tarasiae in Domino salutem.*

will be sent to Aurelius, the metropolitan of Carthage, who will have a copy made on skins and have it forwarded to Alypius, that thus Domnio may not be too long deprived of the use of his own book, and Alypius may have the full advantage of all that it contains. Near the close of the letter Paulinus reminds Alypius of this admonition given to Aurelius, and requests that if, by chance, the original codex of Domnio is sent on to him, then he (Alypius) is to have the work transcribed, and himself send the parchment treasure back to Paulinus to be returned to its owner.

There are two other literary notices in this letter. One refers to a former letter of Alypius, apparently, in which he had inquired about some of the hymns of the Christian poet. Paulinus asks him to write and tell which of his poems he has read. The other is a request for a short sketch of the life of Alypius with a brief notice of his family and the circumstances of his coming into the Church. He wishes to know whether Ambrose had been instrumental in bringing him to the Faith, and also whether he had been ordained priest by the great Bishop of Milan or some other prelate.

There is valuable *book news* in this short letter. It is not a publisher's advertising sheet; but we gather from it what Christian bookmakers were doing in the year 393. There is first the notice[4] of five treatises of Augustine against the Manicheans, transcribed and sent from Hippo to Nola. These are the groundwork in thought and expression of our modern textbooks on general and special metaphysics, where the objective reality of thought is built on the real value of things, and the reasoned knowledge of the supreme nature, personality, mind, power of God is shown to be a prerequired condition for safe reasoning about "the things that are made". Then there is what we would call in modern equivalent, an African edition or reprint of a Roman translation of Eusebius, a work which will remain always the richest source of original in-

[4] We cannot now determine with certainty which of Augustine's early anti-Manichean treatises were sent to Paulinus. From Augustine's first letter to Paulinus it appears that *De Vera Religione* was one of them. Other works that were written before 394 and may have been in the number are: *De Genesi adversus Manichaeos*, Libri duo—*De Moribus Ecclesiae Catholicae*—*De Moribus Manichaeorum*—*De Utilitate Credendi*—*Contra Manichaeos, De Animabus Duabus*—*Contra Fortunatum Manichaeum.*

formation, and, after the Gospel narratives and the Acts, the most necessary for a knowledge of the early history of the Apostolic work and the constitution of the Church of Christ. As to the sketch of the life of Alypius, we still want it, and feel the need of it quite as much as Paulinus did. Augustine promises to write it for Paulinus in Letter xxvi, but if it ever was written it has been lost. The allusion to the poems of Paulinus reminds us that the easy grace of his style as a Christian poet was known beyond the Mediterranian even at this early date, though most of the 36 poems which have come down to our time were certainly written later than 394, during his life as priest and Bishop of Nola.

Augustine's first letter to Paulinus was written quite certainly soon after the receipt of the letter which acknowledges the five treatises sent by Alypius, and before Augustine was consecrated bishop, coadjutor to Valerius. This letter was carried to Nola by Romanianus,[5] the wealthy Roman African who had proved himself the friend and patron of Augustine during his student days, when, after the death of his father, Patricius, Augustine tells us he was "buying words"—studying rhetoric—"with his mother's money" at Carthage (*Confess.*, iii-4). It was to Romanianus that Augustine addressed his first literary work after his conversion to the Faith, the two books *Contra Academicos* written while he was in retreat at Subiago preparing for Baptism, Easter eve, 387. Romanianus was also a recent convert, and Augustine tells Paulinus that he (Romanianus) can furnish him with copies of anything that he has thus far written, whether for the instruction of the faithful or the refutation and correction of those outside the Church.

Nearly forty years later, when Augustine was making a general survey and review of all that he had written, he gives an account of this book list from which Romanianus could supply copies in 394. In the list are twenty-seven treatises or

[5] "Tu me adolescentulum pauperem ad peregrina studia pergentem et domo et sumptu et, quod plus est, animo excepisti. Tu, patre orbatum amicitia consolatus es, hortatione animasti, ope adjuvisti. Tu in nostro ipso municipio (Tagaste) favore, familiaritate, communicatione domus tuae pene tecum clarum primatemque me fecisti. Tu Carthaginem illustrioris professionis gratia remeantem . . . necessariis omnibus iter adminiculasti meum."—*Contra Academicos*, Lib. II, c. 2.

books written before the close of the year 395, when Augustine was consecrated bishop. Apart from the anti-Manichean treatises referred to above, there are works which we are constantly studying and quoting to-day in our textbooks on metaphysics, cosmology, psychology, ethics, and theology. The two books *De Ordine* were in this list, *De Beata Vita*, three books *De Libero Arbitrio, De Immortalitate Animae*, two books *Soliloquiorum, De Fide et Symbolo, De Magistro.* From deep meditations on God and the works of creation, as in *De Ordine* and *De Libero Arbitrio*, to clear statements of the meaning of the Creed, as in *De Fide et Symbolo*, or a simple analysis of rational language, the relation between thought and its symbol in human speech, expressed in Latin as pure as the classics—*De Magistro.* We have here studies for the poet or the philosopher, and subjects to instruct and console the humblest believer. If it is objected that these lofty speculations of the Christian Fathers were above the heads and beyond the grasp of the common people, how then shall we account for the fact that Ambrose swayed the multitudes at Milan and kept them loyal to the Faith and the Church, notwithstanding the power, influence and intrigue of the imperial Arian party?[6] How explain the fact that Chrysostom's master works of eloquence were not only heard with reverence at Antioch and Constantinople but taken down by stenographers[7] in the church, copied, treasured and kept for later centuries?

These letters are marked by expressions of genuine and tender affection, perhaps sometimes a little gushful to our taste and temperament, but evidently sincere. In Letter xxxii, written soon after his episcopal consecration, Augustine invites Paulinus and Tarasia to be the guests of the Church in Africa. He tells them that his new pastoral burdens make it impossible for him now to leave his charge. He longs for the human consolation of the presence of friends. This visit will not only lighten the cares of his office, it will encourage the faithful and strengthen the cause of religion in the province to have as honored guests these two whose continence and generosity are a marvel to the world, who like the " Fisher-

[6] Migne, P. L., xvi, *Epist.* XX, *ad Marcellinam, sororem*, col. 1036, ff.
[7] Socrates, *Hist. Eccl.*, VI, 4.

men" (Apostles) have given up all (much in fact and affection) to follow the counsels of the Lord. At the close of this letter Augustine shows his interest in the world of Christian letters, in what other men were doing and writing for faith and religion. He says that he has heard from the brethren, from those who usually carried the letters between Africa and Italy, that Paulinus is writing a treatise against those who were defending the old religion of the state, and he asks for the the favor of a copy to be sent to Africa without delay: "Adversos paganos te scribere didici ex fratribus: Si quid de tuo pectore meremur, indifferenter mitte ut legamus." This request for a copy of the treatise against the pagans is repeated in Letter xlii and again in xlv. There is another point in Letter xxxii quite important in proving the interest of our Fathers in the books of the time, and their judgment in exchanging and collecting books and forming libraries for the future. Augustine says that he has no doubt (probably from frequent references to the Bishop of Milan) that Paulinus has the written works of St. Ambrose. "I desire much indeed," he says, "to have those books which he (Ambrose) wrote in refutation of certain unskilled (or overtrained) and inflated critics,[8] who would insinuate that our Lord was a student of the Platonic philosophy, whom (the critics) Ambrose has carefully and completely rejected." It seems strange that we should be served again with the same intellectual hash which Ambrose banned from the Christian book market fifteen hundred years ago.

From frequent allusions to other letters, now no longer extant, and to problems of faith and doctrine which passed between Hippo and Nola, we gather that some, perhaps many, of the letters were lost in transit; others have not survived the wear of time. In Letter xciv Paulinus tells Augustine that he had received a former communication or treatise while at Rome, where he could not read and study it as he wished by reason of the distractions of great crowds. He refers to a question which Augustine had sent him (now not extant) asking for a Catholic explanation of doctrine on the nature or

[8] "imperitissimos et superbissimos". These books of Ambrose are not now among his printed works.

qualities of our conscious life after death. There is a fund of good sense in the reply of Paulinus.

"My problem is the present. I look for a master, for a spiritual physician in this life now. I ask you to show me the way to follow Christ." Augustine accepts this problem as practical and right. He gives a solution in an outline of faith reduced to practice, recalling the necessity of Christian restraint, the control of sensual nature under the higher guidance of reason and religion. But he insists yet that his own question as to the nature and character of the future life is not a mere idle dream or theory. It must be as real, as objective, as much a subject of interest as is the state or the course of this present life, of which it is the necessary term, the purpose, the constant aim. "Multum approbo sententiam tuam de hujus vitae statu esse agendum, vel potius cursu quam statu. Addo aliud quia prius hoc requirendum atque tenendum est quam illud, quale futurum sit quo iste fert cursus."

He assures Paulinus that he is thoroughly in earnest. He begs him to write down his own thoughts on the subject, to consult with other thoughtful men at Nola, and at Rome, when he makes his yearly visit there. It is evident from this letter, and from several others written about this time and a little later, that Augustine is working out and developing the principles of Catholic doctrine on the state and condition, the energy and action of separate spirit substances, of angels and the souls of men.

These same thoughts which we find in this letter are carried out and applied to questions on the psychology of dreams and apparitions and visions in two letters written a little later to Evodius (clix and clxii), and the treatise to Paulina *De Videndo Deo* (cxlvii). In the letters to Evodius, Augustine refers to what he has written and is now writing, on the subject of apparitions and visions and the manner and means of revelation in the Old Testament.

I think that those little tracts on which I am working now will have some points from which I can explain the questions which you ask, if it is the Lord's will. For many of those very queries which you have now sent, are answered in books which I have not yet made public, that is the [fifteen] books on *The Trinity* and the [twelve] books on *The Literal Meaning of Genesis.*

But he refers Evodius back to former studies which they had made together in the monastic school at Tagaste and probably at the cathedral monastery school at Hippo.

> And, if you will read over again [he says] what you learned long ago, or what you did know (for perhaps you have forgotten it), the tracts which I wrote in discussion [dialogue form] with yourself, *De Quantitate Animae* or *De Libero Arbitrio*, you will find, if you apply a little of the energy of thought, the solution of your problems, even without help from me.

This letter was written probably about 415, before the Pelagian troubles and controversies on grace and free will began in Africa, and after the great triumph of Catholic unity over the Donatists in the conference of Carthage in 411. It points of course to the persevering energy of Augustine's work for metaphysics and psychology, apart from the dogmas of revealed Faith. It tells with what confidence he looked forward to the publication of the works he then had in hand on the Trinity and on Genesis as a help to the Christian thinker and sincere student of religion. Incidentally, but unmistakably, the letter reminds us of the character and some of the qualities of these Christian monastic schools of the fourth and early fifth centuries, a character proved by the books which they made and used and interchanged. We know what these men studied and thought and believed quite as well as we know what has been believed and taught and studied in the world's leading universities during the century just past. Have we ever asked ourselves what is the comparative value and the permanent worth of each?

The practical principles of Augustine which he sets down for the guidance of the mind in its endeavor to explain some unusual phenomena of dreams and visions and apparitions will best prove the worth of his thoughts. These thoughts, it will be noted, are not airy speculations of a master in metaphysics or a poetic dreamer over the heads of his contemporaries. They were written down for the guidance of men and women of real flesh and blood, who were interested, as we are, in the spiritual life of man while he remains in this mortal frame, and the life of the spirit after the soul is separated from its present organic means of contact with the ma-

terial world. The facts are simply and briefly told, and the thought of Augustine is easily followed. I shall try to give them an English form.

Evodius tells of two unusual dreams which came under his notice as Bishop of Uzula and head of the monastic school where his clergy were trained for their future work, as he himself had been trained in the school of Augustine. The subject of the first dream is a young man whom he describes as a skilled stenographer, a careful writer (copyist), a conscientious reader and student in the monastery, whom he loved also for his life of self-discipline and study. This youth, twenty-two years of age, died after an illness of sixteen days. The death was peaceful and consoling. He was signing his forehead and his lips with the sign of the cross as he expired, and after three days the body was buried while the sacrifice of our Redemption (as formerly at the burial of St. Monica) [9] was offered for the repose of the soul.

But now it was reported that previous to the death of this promising student some one in the monastery had had a dream, in which he imagined that he saw another student who had died eight months before, also a stenographer, who used to take down the dictations of Evodius. This young man, when questioned as to the purpose of his reappearance, answered, in the dream, that he had come to take away his friend and brother student, as later the event, it seems, proved true. And now the added difficulty of a second dream. The father of the youth first described, who also had been an official court stenographer, but later was ordained priest, had gone to the monastery of Theasius for quiet and consolation after the death of his son. There he too died, rather unexpectedly, only seven days, it seems, after the death of his son, and under circumstances of another strange admonition in a dream. In this second dream the son appeared to be going into the monastery where the father was, and when questioned as to whether he knew that he was dead, he answered in the affirmative, and gave the further information that he was happy with God. He was asked then why he had come, and answered that it was to call his father. Theasius was very careful to caution

[9] Confessions, ix, 12.

the one who had this dream not to let it get to the ears of the father. The father, whose name is given as Arminius, had had a slight fever, but the physician had been dismissed, and he was thought to be out of danger, when, about four days after the dream, he unexpectedly died.

Evodius has not a word to say that could be interpreted into a superstitious belief in dreams. The facts are given at their face value; and facts very like them, however unusual, are now and again of undoubted record and unassailable experience in times past and the present. To Evodius, as to Augustine dreams are just brain impressions and the creations of fancy, whether sleeping or waking. The one problem to be solved is: Are these unusual appearances or visions objective, are they the object of sense perceptions, or are they the subjective creations and compositions of imagination only?

It is a pleasure to follow Augustine's analysis of this problem, to see him framing the material out of which Christian Psychology is built.

While I do not wish to suggest an odious comparison or contrast of different schools of thought or science, I think yet that Augustine and the Christian schools of the fourth and fifth centuries command respect and a hearing, as well as the latest and the newest from those representatives of modern universities, who have of late years been dabbling in "Spiritism," talking "science" at random about the "survival of man", and burdening the book markets with an "experimental" something which, in the old school would hardly get the name of psychology or physiology or physics. There is not much in a name; but has "experimental psychology" proved a right to its name?

In Letters clix and clxii Augustine tells Evodius what he thinks about dreams and visions, whether caused in accordance with the laws and action of our composite nature of mind and material frame, or by some agent or factor outside the ordinary course and order of nature and human experience.

The first question of Evodius is whether the objective reality of the visions will require us to believe that there is something corporeal which goes with the immaterial soul when it leaves this body of earth—"Primum quaero utrum aliquod corpus sit quod rem incorpoream, hoc est, ipsius animae

substantiam non deserat, cum dimiserit hoc terrenum corpus?" —clviii, n. 5. Augustine's answer to this is: "Si autem breviter vis audire quid mihi videtur, nullo modo arbitrior animam e corpore exire cum corpore" clix, n. I.—Then turning to the visions and dreams he says what seems to be worthy of remembrance and expression in any language:

> But these visions and foretellings of the future, how do they take place? Let him try to explain who understands how those marvelous effects are wrought in every soul when it thinks. For we see, and we see clearly and surely, that there, in the soul, the subject of conscious life, are found innumerable images of things that are visible, also objects that belong to the other senses. How these are arranged, or how without fixed order is not to the point at present; but only this. that they are there formed in the conscious soul, a fact which needs no proof. Now, that man, whoever he may be, who can explain by what force [of mind or matter] these images are formed which are of daily occurrence and constant experience, may presume to set forth and define those others which are of very unusual experience. I dare not venture here in this region unexplored just because I can not explain that which is the ordinary experience of our continuous life waking and sleeping. While I am dictating this letter to you I see you in imagination, and you are far away, and you know nothing about it. And I can imagine how you will be moved by these words: but just how this is done in my conscious soul I can not fully grasp, I can not follow its course. I am sure, however, that it is not the action of material masses of things, or that these qualities [which imagination forms] are corporeal, though they are very similar to a material body.

Augustine then describes the experience of Gennadius, a physician, as it was told him by Gennadius himself. This Gennadius had practiced his profession with success at Rome, was now living at Carthage, and was known personally to both Augustine and Evodius as a man of solid convictions in religion, a man of more than ordinary kindness in his care for the poor. When he was still a young man he had had some doubt, as he related to Augustine, as to whether any life remained after the death of the body. Augustine gives the story of two successive dreams of this physician, not as the proof of the immortality of the soul, but as the *argumentum ad hominem*, which actually convinced Gennadius that he had a soul, a principle of life which could act independently,

and, as it seems, apart from the organism of the body. One night he had a dream in which he imagined that he saw coming to him the fair and dignified figure of a youth, who said: "Follow me." Gennadius followed (in the dream) and they came to a city (visible). On one hand he heard the harmony of music of unusual melody. On the other side Augustine says he does not recall what he saw or heard. Gennadius awoke, the dream was past, and he thought of it no more than of the ordinary phantasies of a dream. But the next night (*alia vero nocte*) he dreamed again, the same youth appeared to him, and asked whether he knew him. Gennadius replied that he knew him very well. Then the youth asked where he had met him. Memory was there alert, and he recalled and told the whole vision and the music of the previous dream. "Now", the youth inquires, "did you see what you have described sleeping or waking?" Gennadius replies: "Sleeping." "That is true", answers the youth, "you recall this very well. You saw those things in sleep. But know that now also you are seeing in sleep." Gennadius acknowledged this, and answered that he knew it. Then that one who was teaching the sleeping man continued and asked: "Where is your body now?" The answer was: "In my bed" [*in cubiculo meo*]. "Do you know", he replies, "that your eyes in that little frame are bound in sleep, closed and at rest, and that with those material eyes you see nothing?" Gennadius answers again that he knows it. "Then", inquires the youth, "what are the eyes with which you see me?" Gennadius could not answer, and was silent. The youth then, seeing him hesitate, "opened his mind to all that he was trying to teach by means of these questions: "As the eyes of your body now lying in bed and asleep, are at rest and not in action, and yet there are eyes [a faculty of seeing] by which you see me and behold this vision, so also when you shall be dead (*cum defunctus fueris*) you will have that life by which you now live and the conscious knowledge by which you know. Beware, then, and now doubt no more that life remains after death."

So [Augustine says] this faithful man declares that doubt on this subject was removed from his mind. By whose teaching was it?

Surely by the providence and mercy of God. Someone may say that we have not solved the problem by this narrative, but only involved the question more. But while any one is free to believe these words or reject them, everyone has yet his own conscious self to face, a deep question indeed. And man wakes and man sleeps day after day, and his thoughts go on. Let him explain whence these forms, like in shape, like in qualities, like in action to corporeal things, yet not of material corporeal substance. But, if he can not explain these [the ordinary and natural working of his mind and senses], why go headlong into facts that are very unusual and outside the normal experience of man, as if he could pass judgment definitely upon them, while he can give no solution of things, the subject of his own consciousness, of daily and continuous experience. (Letter clix.)

Augustine follows out this same thought as the only safe inference from a view point of premises which are at once rational and Christian. About six or seven years later, probably in 421, writing the treatise *De Cura Gerenda Pro Mortuis,* which is addressed to Paulinus, he says on this subject, referring to those who are sceptical about occasional appearances of the departed to living friends in dreams or visions. "But it does not follow that the dead therefore perceive [with organs of sense], because they seem to speak, or point out, or make a request in dreams. For the living, also often appear to the living in dreams, when they know nothing at all of such appearing." (Loco citato, cap. x).

He tells then of two facts which came under his observation while he was resident at Milan, more than thirty years before. One is the case of a father recently dead, who appeared in a dream to his son and told him where he would find record of the payment of a debt for which the son was held liable. The other is a fact which took place about the same time:

While we were living at Milan, Eulogius, a teacher of rhetoric at Carthage, who had been my pupil in this art, reviewing a lesson which he was to give on the following day, as he himself told me, after I returned to Africa, came upon a difficult place in the works of Cicero. He could not understand the passage and, restless, could hardly sleep. That same night I appeared to him in a dream, and explained what he was unable to understand. It was surely not I, but the image of me, I being utterly ignorant of the fact, and far away beyond the sea, and doing something else or sleeping, and not thinking in the least of the troubles of this one [my former student].

How these things are done I do not know. But whatever the explanation, why not hold that just as a man may see a living man in a dream, so he may see the dead, while neither one [the living or the dead] knows or cares who it is that dreams, or when or where the image of himself? (Loco cit., xi.)

Augustine has worked out in this treatise the Catholic theology of intercessory prayer of the Saints, and our suffrages and satisfactory works, for the souls in Purgatory. He has stated the doctrine which St. Thomas puts into scholastic form in the *Supplementum*, Quaest. 71. Augustine's thought upon the created substance of the human soul and the nature and action of the angels is still the thought of the Catholic Church. By their nature and the law of their being these separate spirit substances hold no communion with men on earth. By the grace of God, in the order established by God's supernatural providence, in the "Communion of Saints", in the reign of Christ, God-man over the world of spirits and of men, there is a communion of heart and mind, of thought and affection, of love made sacred by the universal law of prayer, the communion of faith here, vision hereafter.

Why not believe [asks Augustine] that these angelic operations [the action of spirits sent] are dispensations of God's providence, who knows how to make use wisely of both the good and the bad in accordance with the unsearchable depths of his own judgments. Let every one take what I say as he will. If the souls of the departed were in daily converse with the living, and if they personally speak with us when we see them in sleep, then, not to speak of others, my own dear mother would never be away from me at night, she who followed me on land and sea in order to be near me. Far be it from the truth that her affection, now in a happier life, is less than it was then, far from her not to console me when some sorrow tries my heart, she who loved me so singularly that she wished never to see me sad. (L. c., xiii.)

There is just one passing allusion in this treatise of Augustine to a fact of Old Testament history which might be classed with some practices of spiritism in its modern forms. It is a reference to Saul's calling up the shade of Samuel through the medium of the Witch of Endor (1 Kings chap. 28). However the very fact of the Catholic doctrine of the Communion of Saints as set forth by Augustine, excludes the legitimate

action of such mediums. Logically in the present order of human life the Saints are the mediums appointed to be the light to us of example and encouragement, who by the common law of prayer, in harmony with our own aspirations of faith and love, keep us in touch with the unseen world.

Augustine however has made it very clear as to what he thinks of such measures as calling in the Witch of Endor to be a medium of communication with the spirits of the departed: "Non enim quia imago Samuelis mortui Sauli regi vera praenuntiavit, propterea talia sacrilegia, quibus imago illa praesentata est, minus exsecranda sunt. Aut, quia in Actibus Apostolorum (cap. xvi, v. 16 ss.) ventriloqua femina verum testimonium perhibuit Apostolis Domini, idcirco Paulus Apostolus pepercit illi spiritui, ac non potius feminam illius daemonii correptione atque exclusione mundavit." (De Doctrina Christiana—Lib. ii, cap. 23.)

Whether we choose to call modern spiritism a science, a superstition, a religion or just a questionable practice, is there any evidence that it has advanced in its knowledge of the occult, in its methods or its mediums, in its success and its results over the Witch of Endor?

The clear Catholic thought of Augustine, the practical moral principles of Ambrose, the strenuous ascetic life and strong human sense of Jerome made curious and dangerous indulgence in the occult practically impossible so long as the works of these Fathers were studied and followed. We find hardly a trace of these attempted excursions into the regions of the spirit world during the middle ages, not in representative writers at any rate, not in the works of St. Bede the Venerable, Isidore, John of Damascus, Anselm, Alcuin, Gregory VII, Peter Damian. It was only with the un-Christian humanism of the fourteenth and fifteenth centuries that the mischief of witch mania came into vogue; and it was under the blasting influence of controversies, party spirit following the heroes of the "Reform", that it developed into a menace to human society. It seems that as men have gotten away from the teaching and the good sense of our Catholic Fathers they have lost their hold on the solid substance of spiritual life. Does this explain the fact that we find today so many men of culture and university training, strangers to the prin-

ciples of Faith and the objective realities of metaphysical though, groping for mediums to reach the spirit world, where the Catholic believer has always felt himself at home, in the communion of faith and love, and the universal language of prayer, which unites all men and the spirits of men, angels and saints and souls in Purgatory under the reign of Christ and God?

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THE CATHOLIC GRADUATE IN HIS PARISH.

SOME years ago, in one of the general meetings of the Association of Catholic Colleges, a widely known priest declared that our Catholic colleges do not graduate what may be called "parish Catholics". Many of the educators present entered a protest with an emphasis that almost rose to vehemence.

I have been engaged somewhat in college work and at present my services are centered in a parish. As I am not nursing a grouch nor fostering a prejudice, may be the observations that follow will help without hurting the feelings of my readers among the clergy.

It is a truism with Catholic educators that the Catholic boy goes out of his parish to a Catholic college to secure an education in order to be surrounded and safeguarded by Catholic truth and practice. It is because he or, if he has not the choosing, his parents quite take hold of this idea that the choice is made. I am assuming, of course, that the young man's idea is to fit himself for a professional or business life and not for the ministry. He leaves his parish with the intention of returning to his parish. He is away from four to six years—from his seventeenth to his twenty-second year, let us say. He leaves his parish a boy; he will return to it a man. The four, five, or six years he is away take in that period of life when he is passing from boyhood to manhood, the period when he is expected to learn his duties toward his parish as a practical Catholic; and this, mind, in no high-sounding, class-oration sense, but in a very practical parish sense. I am aware, of course, that this connotates to certain

critical readers pew rent, Sunday collections, and whatever else is included in the parochial phrase "good contributor". Not altogether so, by any means. For though one holds contributing to the upkeep of religion is a strict and necessary Catholic duty and often gives a very correct estimate of inwardness and spiritual seeing, yet the relationship of the Catholic layman toward his parish is very much wider.

One admits without hesitation that Catholic colleges emphasize Catholicity for the young men intrusted to their keeping; emphasize the height and the depth of it in philosophy, history, and letters. These institutions impress upon their boys the necessity of becoming high types of Catholic men; of being clean of heart and bright of mind, and of being all else that goes with the notion of upwardness. Yet, I seriously doubt, if these schools bring out the concrete idea of being practical Catholic men living in a parish with definite duties toward their parish. The baccalaureate sermon point of view, which presents ill-defined vistas of thought and striving, has a peculiar "ave et vale" charm perhaps; but most of us know it does not go beyond the college campus and commencement afternoon.

The Catholic college, if it is to be more successful in its work, must keep in mind a definite, concrete community into which every young graduate will walk after he has finished his course of studies. "Battling against the world," "fighting for righteousness," "keeping unsullied the white flower of Catholicity," "spreading broadcast the principles of Alma Mater," and kindred ear-satisfying phrases, may measure up to the standard of commencement oratory as it comes to us, but they are very vague way-posts for the guidance of the future parishioner. One assumes our seminaries do not turn out future priests with equally unsettled outlines to define relationship toward their flocks.

Every Catholic college that pretends to prepare young men for Catholic life in the world should, in its religious program, be modeled as nearly as convenient after a well-regulated parish. This means that the program of religious exercises should not be a modified monastic or seminary plan. A Catholic college is not preparing young men for the religious or secular priesthood; and foisting on Catholic boys a pro-

gram of religious exercises largely intended for an ecclesiastical seminary is an imposition. In the life of the parish certain exercises are of precept; others are advised as very salutary. The college should keep to this rule. It does not seem desirable in a Catholic institution to make certain devotions of precept by virtue of a scholastic rule, when this same regulation does not obtain in the Catholic world beyond the college gates.

For Sundays and holidays there is the obligatory Mass. Daily Mass is urged for all those who can assist. In my humble judgment—withal, two college catalogues here before me to the contrary—no Catholic school preparing young men for life in the world should make daily Mass a matter of scholastic obligation. And this for the reason that the young men will not be obliged to assist at Mass every morning in the parish with which they are to be affiliated later on. Urge, but do not oblige. The quiet appeal will bring many anyhow, and these will be cheered by the thought that their works of devotion are a free gift. Ever present rules that make for obligatory doing lessen the sum total of voluntary service.

At the Sunday Mass, let there be certain announcements—for instance, feasts of the week, when and where confessions will be heard, etc.—according to circumstances, just as is done in the home parish. The preacher should read the lesson and the Sunday Gospel just as the young men hear them read by the priests in their parish churches. The sermon should deal with some truth of faith or some problem of moral conduct within the circumference of the student's life and thinking. There should not be any pretence at out-of-the-way scholarship, no more straining after prettiness of phrase for the sake of appearing literary. Sermons may, indeed ought to be, literary in broad sense; but the college professor who has the priestly instinct will make sure that his sermon instructs and quickens to piety. In making this suggestion I am well aware that the young men who listen below the pulpit of the college professor have not always heard able sermons in their own parish churches. Quite the contrary possibly. Indeed, it is certain some of them have grown accustomed to the happy-go-lucky, colorless method of commenting without preparation on the Sunday Gospel. Or per-

haps they have listened to a much-drawn-out diatribe on pew-rent delinquency in which one contrasts a long-suffering people and an ill-bred clergyman. I say, some of them, for, we may thank God, not all our priests have levelled the high office of preaching to extemporaneous scolding!

The important truth for Catholic college authorities to keep in mind is that the chief religious function of their institutions is to prepare young men for Catholic life in some parish. This leads us to ask, What is the standard of parish life for the Catholic graduate? Essentially, I suppose, it is not different from what we are to expect from other men. Perhaps the standard should be higher because of greater opportunities; but one is not disposed to insist too much on that.

That standard should reach up to monthly Confession and Communion, membership in the Holy Name or some such parish society, active service in the St. Vincent de Paul Society, and church support according to one's means. Allowing for human frailty, the Catholic college graduate's moral life should stand out in bright relief so that everywhere in the locality he will be known as a high type of citizen. These are the broad outlines—for one does not pretend to go into particulars.

Now this is the type of man, more or less accurately described here, that the Catholic college should send back to the home parish. The college graduate thus come back to his former surroundings should not be an exotic, blossoming in a certain spiritual atmosphere of his own. He should not cultivate an aloofness which will make him seem out of the circle of his less favored associates of other days.

I fear, at this point, I will have to ask the indulgence of Catholic college professors, for stating that the Catholic college graduate does not always come back to his parish with what we may call a parish outlook. And very often he never becomes a parish man. If he is a monthly communicant, he receives on the First Friday in the early morning just as he was accustomed to do at school. He does not join the Holy Name Society, and he is not seen with the men on Holy Name Sunday. He does not take part in St. Vincent de Paul work, nor are his church contributions conspicuously splendid. I know, indeed, you will point out to me shining exceptions; but I assure you, on the testimony of priests of considerable

experience, that the Catholic college graduate, for all his training and advantages, will not make a notable stand beside the man of the shop or the factory man. He who should lead, often does not follow. He who should exemplify what is meant by enlightened Catholic faith, is often a non-commital Catholic. He who shines with singular brightness in civic, social, fraternal, and business organizations is often a lost star in the firmament of Catholic societies.

It is no exaggeration to say that during all the years of his college life his former associates looked to him as one who would defend the things of faith and conduct for which they have had to fight all their lives in their crude way in the tool-house and over the work-bench. He who has been at the fountain-head, who has the learning, who has his armor on and his lance ready, he will show them how to meet the glib socialist, the scoffer, and the bigot, when the graduate comes back a full-fledged scholar. He will have more enterprise, more daring; he will know the language better than the foreign-born pastor who is halting in speech and awkward of manner. He will fight the battle; he will throw down the weak defences of anarchist, bigot, and materialist, and the Faith will triumph.

He comes at last, the man of learning from the school. There are approving looks and whisperings and high hopes. He is come who will fight the battle of the dusky-faced bench-man that for so long has had to wage the battle alone. The scholar will take up the cause now; he will explain the difficult points of history, the seeming contradictions in faith and practice; he will furnish the toiler his arms and ammunition so that never again will he find himself facing an attack with empty hands.

In a week or two the factory man's hero puts out his lawyer's sign, gets acquainted with the "profession", joins certain of the lodges. After a year he runs for office and delivers speeches characterized by all the insincerity and clap-trap of the ambitious politician. In no sense is he identified with Catholic life and thinking. He carries his religion around with him much as a soldier does his knapsack, not because he likes it, or is proud of it, but because he may need it some time. May be he joins the Knights of Columbus and is heard

to speak of the principles of Knighthood and the glories of Mother Church on a special occasion. But beyond this he plays safe in the rear trenches of noncommitalism. So the factory man has waited in vain for his "defensor fidei". The latter has decided to keep out of the danger zone, to save his political life.

When the time comes for this promising young lawyer to select a life partner, whatever vision the pastor may have had of an edifying Catholic wedding with Nuptial Mass is shattered altogether in a newspaper announcement. He notes the promising young lawyer is to marry a prominent non-Catholic society leader. There are a number of desirable Catholic girls in the parish who boast as good a lineage as she does, and whose natural gifts are quite as remarkable. However, the ambitious politician, who perhaps received his education on an ecclesiastical half-fare permit, goes out of his clan and his creed, and gets into the ranks of the socially prominent. So we have the fashionable late-in-the afternoon mixed-marriage, which some of our subservient clergy glorify by permitting their houses to be made resplendent with lights and flowers. Quite possibly the non-Catholic wife will be strictly a Protestant mother and the imbecile Catholic graduate will witness his children deprived of the Faith to which he himself gave such vacillating testimony.

I do not wish to appear harsh or unjust; but one sees so much of subserviency, of the non-commital attitude among our so-called educated Catholic laity that one is tempted to rush out in hurried and uncautious phrase. One, however, always keeps in mind the height and nobility of many young Catholic graduates, even when one shows impatience with their compromise brothers.

One observes, too, the apparent unwillingness of our Catholic graduates to come out in defence of the Catholic position in spoken or written word when that position is attacked either directly or by implication. You may say this is due to reticence, to a fear of not being able to state the Catholic position correctly. A little research in the *Catholic Encyclopedia*, a small effort to secure a book or two containing right information on the subject under consideration will give the ambitious Catholic layman ample and ready material with which to

build up a defence. I have seen aspiring politicians who are Catholics and graduates of Catholic colleges work themselves up into a fine fury when some policy of President Wilson was attacked during his last campaign; but when Pope Benedict was pilloried for his peace program they kept a snug and a secure silence. Possibly they will answer me that such defence is not their concern. If they take this attitude, then they should discontinue all after-dinner bombast about knightly men defending Catholic truth and principle. Plain people within hearing might take them seriously. Perhaps my experience is not general enough to warrant these observations. But so far as that experience goes it tallies with what I have set down. Other priests may have reason for a more optimistic outlook.

Certain methods suggest themselves as helpful to improve this condition. Outlining the religious program of the college on the parish plan has already been hinted. The concrete Catholic duties of a young man after he has been graduated from his school should be emphasized over and over again in classes of Religion, in sermons, in instructions. As much as possible, types of localities should be considered to which these young men will return after graduation and they should be told how necessary it is to identify themselves with parish work. There should be a Holy Name Society in every college of any size in which every student should be enrolled. There should be Confession for this society on every second Saturday of the month and Holy Communion on the second Sunday. Confessions should always be heard on Saturday. There is a possibility that the First Friday may supplant the Sunday morning Holy Communion which so edifies a parish. One does not, of course, discourage receiving on First Friday. But one notices Catholic college graduates going to Holy Communion on First Friday who never appear with the men of the parish on the second Sunday. Diocesan collections should always be announced and taken up in the college chapel, so that students may learn the lesson of unselfish giving.

Priests in parishes are a contributing cause to what we may call this delinquency of the Catholic college graduate in his parish relations. Many parish priests are as ardent advocates of Catholic college education as they are of the Molinist

theory of grace. They have a parish horizon and do not see beyond it. The measure of success with not a few is a brick house, a brick school, a brick church with stone trimmings, all paid for, a trip to South America, a reception and a new automobile when they return. Is this too low an estimate? Self-examination will help in answering the question.

The college president's experience with the pastor does not encourage altruism. Toward the opening of school, a parish priest happens in with four boys. Two are brothers. "Take them for half," urges the pastor. "The mother is poor; the father has gone bad. You'll never regret the good turn." Of the other two—one comes of a good family but nothing can be done with him. "So as a last resort," says the pastor magnanimously, "I brought him here. May be you can do something with him?" The fourth is a half-wit, "who won't learn anything anyhow. I think this is the right school."

One wonders if the suggestion ever came to the pastor to establish a fund from certain rich people of his parish—himself heading the list—which would help poor Catholic boys to secure an education in a Catholic college at regular rates. Such a plan would help the college and the boy and the parish. It would create a system based on self-respect, which is the only system on which a college can be run. Pastors who have already made their wills might bring in a codicil providing for the complete college course of, say, two boys at full rates.

As a final suggestion under this head, priests in parishes should keep in mind the young men who are of college age. They may question them in the summer months about their plans and help them to decide upon a college. They should themselves know something about the standards and advantages of different Catholic schools if their advice is to be permanently helpful. Just because a priest, some thirty years ago, went through a rambling course in a small institution, made dear to him by association, is no reason why this same school will suit a young American high-school graduate who wishes to follow a course in electrical engineering. A real understanding of educational values, rather than the memory of some good lay-brother who was generous with his coffee cake, should give direction to the priest's suggestion.

During his course, the young man should be written to, say, twice during each year. This will not overtax the busiest of our clergy. When the young student comes home for his vacations, he should not be permittted to lose sight of his parish. Thus when he finishes his course and is graduated he will not have grown away from the life of the Catholic community from which he was temporarily separated.

Let the college men model their religious schedule on the plan of a well-conducted parish, and let the priests in parishes interest themselves more in their boys of college age and wisely direct them to select a school where they will advance and be happy. Thus coöperation between college professors and priests in charge of congregations will help to bring the Catholic college graduate into closer relationship with his parish.

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ORIGEN'S TREATISE ON PRAYER.

THE martyr Pamphilus, so devoted to the memory of his master, Origen, remarks that of all Origen's treatises there is hardly any in which the great Alexandrian speaks so simply and, as it were, "ex intimo corde" as in those on *Martyrdom*, on *Prayer*, and on the *Resurrection*. The two former treatises are fortunately preserved to us entire; of the last-named we have but fragments. Perhaps few writers have suffered so cruel a fate as Origen: a thinker ahead of his age, a lecturer and writer of unparalleled prolificness, his works formed the quarry whence drew the Fathers who followed him, but which, alas, the heretics of all ages have exploited. Hence his writings came, and justly, to be regarded as dangerous. Many wrote in his defence; many more wrote in his condemnation. Yet those who were the strongest in their anathemas were sometimes discovered reading him, as was the case with Theophilus, the persecutor of St. Chrysostom and a constant inveigher against Origen. Still, Theophilus said no more than the truth when, being caught in the act of reading the works of the man he assailed, he replied: "Origen's works are like a meadow planted with all sorts of

flowers; if you find some that please you, you pluck them; if you find some that are prickly, you leap over them, as a man avoids a thorn-bush." St. Pachomius the Abbot forbade his monks to study Origen. Cassiodorus told his disciples that what Origen said well no one could have said better, but that what he said ill no one could have said worse! As a natural consequence, there began a crusade against those who even possessed Origen's works, and thus much priceless treasure was lost. In fact, were it not for the Latin translations of much that he wrote, our knowledge of Origen's works would in some sense be almost as speculative as our knowledge of those of Papias!

It must frankly be allowed that Origen's speculations were daring; that possibly his views regarding Christ's nature and the relations of the Three Persons in the Trinity, certainly those regarding the soul's orbit, and the eternity of hell, etc., were unsound. The free perusal of such writing could only result in shipwreck to many. But it is an abiding source of regret that his exegetical works and his devotional writings should in consequence have suffered, if not destruction, at least such an ill-deserved eclipse as has befallen, for example, his *Treatise on Prayer*, with which particularly we are here concerned.

For it would seem to have been lost to general sight for many long centuries, until it was published at Oxford in 1686. Scholars of course knew of it and Huetius, to whom we are indebted for the *Origeniana* or Studies in Origen, had intended to publish it nearly a century before the Oxford authorities edited it. The MS. these latter used goes by the name of the "Holmes MS.," and is the only one known. Thorndyke got it from Isaac Vos and handed it on to Gale, who placed it in the library at Trinity College, Cambridge. The Oxford editors published it with a Latin translation which left much to be desired, but the Benedictine editor, Delarue, added a Latin translation made by Fleury, the historian. The Greek text in this Benedictine edition also had the advantage of a careful collation with the Cambridge MS. made by Walker, as well as of supplementary notes by Bentley. Delarue's edition is given in Migne, *P. G.*, XI.

This *Treatise on Prayer* dates from Origen's maturer days, since it was written later than his much-disputed *De Principiis,* as we gather from internal evidence; so that it is probably to be assigned to the last twenty years of Origen's life, viz. 234-254, A. D. The treatise was addressed to Origen's life-long friend and patron, Ambrose, who is familiar to all students of Origen; linked with Ambrose in the dedication is a certain Tatiana who may have been Ambrose's wife (though his wife's name is elsewhere given as Marcella) or perhaps his sister; at any rate she is described in this treatise as advanced in years.[1]

The treatise itself is fairly lengthy, for it occupies some seventy-four columns in Greek in Migne's edition. But though long, it is in no sense discursive or disorderly. Origen sets out by insisting that we have not only to pray but to pray fittingly and for fitting things.[2] He then lays down as an axiom that no one can pray without the previous assistance of the Holy Spirit. We need, he says, teaching, and he quotes the words, *Lord, teach us to pray, as John also taught his disciples.* Apropos of this be points out that the disciple who puts this petition must have known already how to pray, since he had been brought up in the Synagogue; but that the sight of Christ engaged in prayer showed him that he needed something more than he had hitherto been taught. But, asks Origen, what did John himself teach concerning prayer? He was *more than a prophet*; therefore he probably knew secrets concerning prayer which he taught, not perhaps to all whom he baptized, but to his chosen disciples.[3] This prayer, says Origen, was spiritual prayer where the Spirit prays in a man's heart, and as such it is fully set forth in Scripture, as for instance when it is said of Anna that *she multiplied prayers before the Lord and spake in her heart,* or in the title of the Psalm: *The Prayer of the poor man when he was anxious and poured out his prayer in the sight of the Lord.*[4]

[1] *De Oratione,* 2, *P. G.,* XI, 418. Henceforth references to this treatise will be given simply according to the section of the treatise and the corresponding column in Migne's edition, e. g. the above reference would be 2, 418.

[2] 2, 418.

[3] 2, 422.

[4] Ps. 101. It is remarkable that Origen nowhere in this treatise quotes the words from Ps. 6, *Expandi manus meas ad Te, sicut terra sine aqua coram Te,* though they would more than once have been exceedingly to the point.

These [says Origen] are truly spiritual prayers, prayers of the Spirit praying in the hearts of the Saints. And since they are truly such and are filled with the teachings of the Divine Wisdom; of such, however, we must say: *Who is wise so that he can understand these things?* Since, then, it is so difficult to treat of prayer that we need the illumination of the Father and the teaching of the Word, His First-born, and the coöperation of the Holy Spirit, if we are to understand and declare aught worthy of so profound a question, I pray as a man—for in no wise do I deem that the Spirit can pray in me ere I know what prayer is—I pray, I say, that the most fruitful and spiritual knowledge of it may be bestowed on us, and that the understanding of the prayers set before us in the Gospels may be made clear to us. Let us, then, begin now to speak of the nature of prayer.[5]

Origen then discusses[6] the precise meaning of the words ἐυχή and προσευχή, with their derivatives. He examines some twenty-three passages, mostly from the Pentateuch. From the fact that he takes them in the order of the books in which they occur one is almost led to suspect that he had some species of concordance at hand. It must be confessed that here Origen is disappointing, for he offers us no real distinction between the terms, though he seems at times to profess to do so. Possibly the several hiatus in the MS. at this point may explain the halting character of his remarks; still these hiatus are of no great extent.[7] He then approaches the theoretical difficulties about praying at all. Some there are who acknowledge the existence of God but reject all idea of His Providence; these cannot pray. Others, again, insist that the very fact of Divine Providence renders prayer futile. Origen states their arguments at length and then sums them up in a series of phrases taken from the letter which Ambrose and Tatiana had addressed to him on the subject, and which has called forth this treatise: "I will set forth their arguments," he says, "in the very words which you have set down in your letter to me, thus: If God foreknows what is to happen and it must therefore take place, then prayer is futile. Again, if all things take place by God's will and if His decrees are fixed and none of the

[5] 2, 423. [6] 3-4, 423-427.

[7] Though Delarue says that these hiatus are not extensive in the MS. in Trinity College Library, yet the more one studies Origen's treatment of this question the more one feels that the MS. from which this was taken must have been defective or at least badly copied, see below, p. 645.

things that he wills can be changed—then, too, prayer is futile".[8] Among the arguments he had outlined above, Origen instances the analogy of the considerate father who provides for his children's wants even without their asking him. "But we", the objector urges, "are further removed from the mind of God than are the childish whims of their offspring from their parents' mind!" Again, "it is believable that God not merely foresees things that are to take place but preordains them. Consequently if a man were to pray that the sun might rise to-morrow he would be taken for a fool, since he is asking for what will take place whether he asks for it or not!"[9] No less forcibly does Origen put the difficulty arising from the doctrine of election and from God's foreknowledge of our sins: "*For when the children were not yet born, nor had done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth . . . in vain then*"—so Origen phrases the difficulty —"do we pray for the remission of our sins, or for the bestowal of the Spirit of fortitude, or that we may do all things in Christ who strengthens us?" So, too, it was idle for Judas to pray since—from the days of David who foresaw it —his bishopric was to be taken and another installed in his place![10]

Origen sets out to answer these difficulties and he begins by insisting on the reality of free will.[11] He distinguishes various kinds of movement: there is a movement which results from an impelling power from without, as in things which have no soul, e. g. a stone. "There is further a movement due to an indwelling nature or soul, and such things are said to move themselves, at least by people who are precise in their use of terms. . . . But if a person follows his own movement we must perforce term that rational;" and herein Origen places the essence of free will. He then makes appeal to our intimate sense of freedom of choice as well as to our sense of moral law or duty, which is only conceivable on the supposition that we are free to fulfill it or not.[12] But when he attempts to reconcile this freedom or self-determination with

[8] 5, 430-434.
[9] 6, 432.
[10] 6, 439.
[11] 6, 435.
[12] 6, 435.

Divine foreknowledge and predestination, Origen betrays that same tendency which led him to his peculiar doctrines of pre-existence, of the final salvation of the evil spirits, and of a successive development of souls, for he teaches a view of grace which it is hard to distinguish from pure Pelagianism. God, he says, adapts His graces to His foreknowledge of the use we shall make of them:

> God, then, knowing what was to come to pass and knowing, for instance, how well adapted for a holy life Paul would be, says within Himself, "Before the creation of things, when I set out to fashion the world, I will choose him and I will furnish him as soon as he is born with those things which shall help out his salvation, and thus I will separate him from his mother's womb; but I will permit him in the zeal of his youth at first, through ignorance and under the cloak of piety, to persecute those who have believed in My Christ and to hold the garments of those who stoned My servant Stephen; then, after his youthful madness is over, he may take occasion and be changed into better things and may not boast before Me, but may say, 'I am not worthy to be called an apostle, for I persecuted the church of God!'" [13]

Apropos, too, of the difficulty he had suggested about prayer that the sun may rise on the morrow, Origen is curiously inconsistent; for, whereas his guiding principle always is that Holy Scripture cannot always be taken literally, he yet answers this difficulty by urging that, since it says in the Psalms *Praise Him, ye sun and moon*, it must be acknowledged that in some way or other the sun and moon are endowed with free will! This, too, despite the fact that he had just laid down that free will depended on the power of self-determination! [14]

We have dwelt upon these points because it is well to realize that the Church was justified in removing the writings of this truly wonderful man from her children. The lamentable thing is that this sad necessity has deprived us of teaching which in other respects is so admirable, as we shall see from what follows.

Origen now goes on to set forth the conditions for acceptable prayer. It is here that his simple piety manifests itself

[13] 6, 439. [14] 7, 439.

in touching fashion. First of all he lays down the principle that we must not make use of many words when we pray; neither are we to pray for trifling things, nor for merely worldly things. Nor again should we come to it with minds disturbed.[15] But Origen more than all demands what he terms "purity" of soul as an essential condition for effective prayer. We shall see presently in what he makes this "purity" consist. But he first of all explains more fully the conditions above mentioned.

I think [he says] that profit can come to a person who prays as he ought, or who at least strives after this according to his powers; and this from many sources. First of all, it will much avail a man who sets himself to pray, if he will reflect upon the relation subsisting between himself and God during his prayer; if, that is, he will call to mind that he stands as it were before God and talks with One who is present and looks upon him.[16]

This is very simple, some might be tempted to say very elementary. But Origen adds this striking comment:

Indeed, were we even to suppose that no other profit accrued to a person who thus composes his mind for prayer, yet this very fact of composing one's faculties during the time of prayer would in itself prove no small gain. And when this is done frequently, then those who devote themselves assiduously to prayer are well aware from experience from how many sins they are thus preserved and what incentive they feel to virtue.[17]

A little further on he shows us how we are to form this habit of composing our minds:

The Psalmist [he notes] says to God, *To Thee have I lifted up mine eyes, who dwellest in the heavens.* When, then, our mind's eye is thus uplifted so that we are no longer preoccupied with things of

[15] 8, 442. [16] 8, 442.

[17] *Ibid.;* and note how he describes the preparation a woman should make when she comes to prayer: "A woman, especially when she comes to pray, should be composed and adorned in body and soul, and especially, too, when she prays; she should shew reverence to God and should put away from her mind all mere womanly and unrestrained reflexions. Her adornment, too, should not consist in plaited hair, nor in gold or pearls or precious garments, but rather in those things which become a woman who makes profession of piety. Indeed, I question whether anyone would hesitate to term 'blessed', simply on account of this attitude of mind, a woman who thus prepares herself for prayer."

earth nor filled with images derived from material things, we become so spiritualized that we despise all corruptible things and are solely occupied with the thought of God and we converse reverently and modestly with Him who listens to us. . . . Surely it will be evident that a man who prays thus will, while he is yet speaking and while he is awaiting manifestation of the power of Him who listens to him, hear Him say: "Here I am!" — if only, that is, he will before he prays lay aside all anxiety touching the Providence of God.[18]

This is the "purity" on which Origen so much insists. Not only will a man who has attained to this rightly expect to hear God saying to him "Ecce adsum!" but

further, by means of the aforesaid "purity", he will attain to a share in the prayer of the Word of God who stands in the midst even of those who know Him not, who fails no man when he prays and who with Him prays to the Father whose Mediator He is.[19]

Our companions, too, when we pray are the Angels. It is surprising how often Origen returns to this thought; he even attempts to show in what sense we gladden and may even be said to "feed" the Angels when they see us praying. Nor is he content to say simply that the choirs of Angels are with us at that time,

not only so but also the Angel of each one of us, even of those who are the little ones in the Church, an Angel, "*who ever sees the face of the Father who is in heaven*", who is ever gazing on the Godhead of our Creator, he prays with us, and, as far as can be, toils with us for those things we ask.[20]

But Origen goes even further than this, for he tells us that "the souls too of the saints that have fallen asleep"[21] are with us when we pray. And apropos of this he remarks how important is charity toward our neighbor when we desire to pray efficaciously—"that charity," he adds, "which the saints who have fallen asleep must be reckoned to possess far more intensely than those who still war in this present life".[22]

Origen then puts forward the difficulty which must face all who really try to lead prayerful lives: if prayer means all

[18] 10, 446. [19] *Ibid.*
[20] 11, 447 and 451; *cf.* also 31, 554, and *infra*, p. 647.
[21] 33, 447. [22] 11, 450.

that has just been said, if it demands this mental composure in God's presence, how can Christ have told us that we are "*to pray without ceasing*"? For this seems manifestly impossible. But Christ, says Origen, gave us this injunction, because

from the soul of one who prays with knowledge and reason and faith there shoots forth, as it were, an arrow which wounds even unto utter destruction and dissolution the spirits hostile to God. Moreover, since works of virtue or the fulfilment of the commandments are really constituent parts of prayer, it follows that he prays "without ceasing" who combines prayer with the duties he has to perform and who makes his actions accord with his prayer. For only then can we accept as a feasible precept the declaration that we are to *pray without ceasing*, when we realize that the entire life of a holy man is but one great continuous prayer, though only a portion of it is that prayer which is strictly so-called and which ought to be practised not less than thrice a day, as we gather from the example of Daniel.[23]

The next feature in our prayer on which Origen lays stress is gratitude:

Who can tell the benefits which accrue to a man when with gratitude in his soul and mindful of the blessings he has received, he strives to render praise to God for all this? For souls that have long remained sterile and which now perceive how barren they are in guiding principles and in true fruitfulness of mind, have through patient prayer been quickened by the Holy Spirit and have brought forth health-giving speech replete with Divine truth.[24]

So far Origen has been mainly occupied with teaching us how we ought to pray and in what true prayer consists. Now he comes to the things for which we ought to pray.

It is needful [he says] to warn those who yearn to lead a spiritual life in Christ that they should not ask for trifling nor merely worldly things when they pray; rather I would exhort readers of this treatise to pray for those mystic things of which we have but types in the things of which I have been speaking. Now prayer for the said spiritual or mystic things is only perfected in him who wars *not according to the flesh*, but who through the Spirit puts to death the things of the flesh, and who makes far more account of what the ana-

[23] 12. 451. [24] 13. 455.

gogical sense (of Holy Scripture) will reveal to those who seek it than of any reward which the literal sense (of Scripture) may suggest as likely to accrue to those who pray. For we must be careful lest our souls should prove sterile; rather, then, should we listen with spiritual ears to the spiritual law so that we may cease to be sterile but may be heard as were Anna and Ezechias.[25]

Origen, as is well known, was ever seeking to find an inner sense in Holy Scripture and undoubtedly he carried this to excess at times. But fundamentally he was right. For he simply applies St. Paul's dictum, that *the letter killeth* while *the spirit quickeneth.* Origen sought not so much for what was narrated in Scripture as for the inner message contained in that narrative. The anagogical sense was what he sought. For he reasoned correctly that Holy Scripture was useless unless it led us to God. Hence he was ever searching in the narrative, in the apparently trifling historical events, nay even in the very persons who pass across the stage of the Bible, for what they prefigured rather than for what they were or for what they did. Of what avail for him to read of Abraham, of Moses, and of David, unless their lives and teachings led him to a deeper knowledge of God and divine things? Hence when he urges us to "spiritual" prayer he merely means that we are to pray for realities and not for mere shadows What are these "realities"? The things typified by the "Lion of Judah", by the devouring lion and dragon, by the whale which swallowed Jonas, etc. In other words, Origen would have us when engaged in prayer occupy ourselves with the eternal truths: God whom we desire to attain, the powers of evil whom we are desirous to escape.[26]

Having now shown us how we are to pray and what we are to pray for, Origen gives us a brief running commentary on the Lord's Prayer which does not concern us here. It should, however, be pointed out that this commentary is supposed to be disfigured by some of Origen's apparently peculiar views on the Incarnation; this is not the place to discuss the precise character of his teaching on the point. Suffice it to say that Origen taught and wrote long before the First Œcumenical Council, that his teaching was tentative rather

[25] 13, 455-458.

[26] 13, 458.

than dogmatic in its tone, that questions regarding the Nature and Person of Christ were not thoroughly ventilated in the Church until two hundred years after Origen's death, and lastly that the terms, "hypostasis", "person", and even "nature" were capable of misinterpretation. What has proved a rock of offence to many in the treatise under discussion is Origen's clear and unequivocal declaration that we are to pray to the Father alone. Indeed he even goes so far as to introduce Christ as saying, "Why do you pray to me? You should pray to the Father alone, as you are taught in Holy Scripture." Origen seems too to base this declaration on the doctrine which he says "we have proved elsewhere", that "the Son is distinct from the Father both according to Nature and Person".[27] This of course sounds intolerable, and if it really represents Origen's mind we should have to label him an unmitigated Arian. Indeed many of his followers understood him thus, so that St. Thomas rightly calls Origen "the father of all Arianism," since the Arian teachers could and did point to him as teaching precisely what they held. But is it possible that Origen really meant that the Son was distinct from the Father in Nature as well as Person?

He tells us that he has proved it elsewhere, and in fact in his *Commentary on St. John's Gospel* we find him refuting the Noetians who maintained that Christ is "one with the Father in Nature and Person," which is clearly an untenable doctrine as also is the doctrine which, apparently, Origen sets over against it, viz. that Christ is "different from the Father in Nature and in Person". But it is entirely a question of precise terminology. Origen knew perfectly well that Christ Himself had declared that He and the Father were "one"; when then he seems to run counter to this and maintain that they are "distinct" he must have some particular point in view, and if we would do justice to him we must discover that point of view. Now the Noetians said that Christ was "one with the Father", οὐσία καὶ ὑποκειμένῳ not, notice, ὑποστάσει, or "person" as we have for the moment rendered it since so many thus interpreted him. Now Origen's whole point is that the combination of οὐσία and ὑποκειμένου is precisely what

[27] 15, 466.

we understand by "person" or ὑποστάσις. For the term ὑποκειμένον denotes "suppositum" or that which subsists in a nature; in other words, the individual. When then Origen says that Christ is "distinct from the Father in Nature and *suppositum*," we must not take these two terms separately as though Origen meant that Christ's Nature as well as His Person were distinct from the Father, but we must take them together, namely that Christ—in Nature combined with "suppositum," that is precisely as an individual or Person, is distinct from the Father.

When we now reëxamine Origen's statements about prayer not being made to Christ, they assume a different complexion. For in this treatise Origen is considering Christ simply as the Mediator, as the One who in response to a request taught us how to pray, or, more exactly, he considers Him as the High Priest who offers our prayers to God. Hence he insists that to pray to the Father without the Son, or to the Son without the Father, or to pray to both, is to destroy their mutual relationship, since as Mediator and as High Priest logic demands that our prayers be addressed to the Father through Christ His Son. Needless to point out that this is precisely what the Church does in her official prayers. This explains in what sense Origen urges that, "all will acknowledge that to pray to the Son and not to the Father is perfectly ridiculous and contrary to the evidence (of Scripture)".[28] But if anyone had put to Origen the plain question: "Ought we to pray to the Son of God?" he would undoubtedly have answered with an emphatic affirmation, as the following passages will show. For when explaining what kind of reverence we are to exhibit to the Angels, Origen says:

> Nowhere (in Scripture) will you find it laid down that we should offer them that kind of worship which is due to God alone, for their business is to minister to us and to bring to us God's gifts. For all demands, supplications, prayers, and acts of thanksgiving should be directed to God through the High Priest, who is superior to all Angels, who is the Living Word and God. None the less shall we pray to this same Word, offer Him our supplications, give thanks to

[28] 15, 466.

Him, and make vows to Him, provided always that we carefully distinguish between prayer properly and improperly so-called.[29]

Origen returns to this question again and takes occasion to set forth the Christian teaching regarding Christ's Nature and Person. Celsus had raised the difficulty that, whereas Christianity professedly taught that there was only one God to be worshipped, "yet Christians now worship in supreme fashion a man who only recently lived, and they think that in doing so they commit no sin against God while worshipping one who is only the minister." Origen replies by quoting the Divine declaration, "The Father and I are one (thing)" and "that they may be one as We also are one".

> If Celsus had studied these words [he says] he would never have dreamed that any other than the Supreme God was worshipped by us, for "the Father is in Me and I in the Father". Lest, however, anyone should be afraid from this that we agree with those who deny that Father and Son are two Hypostases . . . we worship, as we have explained, One God, the Father and the Son, . . . we do not worship in supreme fashion a man who only recently lived, and previously was not. For we believe Him when He says, "Before Abraham was I am". . . . We worship, then, the Father of the Truth and His Son the Truth; these are two things as far as hypostasis goes, but are one in harmony and agreement and identity of will. . . . One God, then, and His Only Son, His Word and Image, we venerate as much as we can with prayers and supplications, offering our prayers to the God of all things through His Only-Begotten Son.[30]

These passages should make it perfectly clear that Origen believed firmly in the Divinity of Christ and taught that we should pray to Him as God; but he insists, and rightly, that when we are talking of Christ precisely as the Mediator or great High Priest whose peculiar task it is to intercede for us with the Father, then our prayers are to be directed not to Him but through Him to the Father. It must be acknowledged however that since Origen's true mind on this and similar

[29] *Contra Celsum*, V. 4, *P. G.*, XI, 1186. The concluding words should be noted. Origen speaks of a distinction between "prayer properly and improperly so-called", but nowhere in the *De Oratione* does he give us any such clear distinction as is here presupposed. This is one of the reasons which compel us to think that the text of that treatise has here been mutilated.

[30] *Contra Celsum*, VIII, 12-13, *P. G.*, XI, 1534-1535.

points is only discoverable after laborious study it was inevitable that those who came after him should misinterpret his teaching and that consequently the Church was reluctantly compelled to put his works on one side.

In bringing his treatise to a close Origen reverts to what he had said at the outset touching the dispositions with which we should apply ourselves to prayer.

We must treat more precisely now of the affection and disposition which become a man who would pray; also of the place for prayer and of the quarter to which we should look when praying—attention, however, being paid to circumstances. We must treat, too, of the most suitable and fitting time for prayer. Now "affections" are a question of the soul; "dispositions", of the body. Thus St. Paul says, when describing our affections in prayer, that we must pray *without wrath and discussion;* and speaking of bodily disposition he says, *lifting up pure hands,* which I suppose he derives from the Psalm which says *the uplifting of my hands is an evening sacrifice.* He also speaks of the place of prayer when he says, *I will therefore that men should pray in every place;* of the quarter of the world, too, to which we should turn, we learn from the *Wisdom* of Solomon, wherein it is said *That it might be known to all that we must anticipate the sun to bless Thee, and adore Thee at the dawning of the light.* Consequently I think that if when a man would pray, he will withdraw himself a little and compose his mind, he will be more prompt and attentive throughout the whole of his prayer; if, too, he will put aside all anxiety of mind and all disturbing thoughts; and if as far as in him lies he will bear in mind the majesty of Him to whom he approaches; if, too, he will reflect how impious it would be for him to be lax and remiss and disrespectful; if he will put aside all extraneous things and so come to prayer; if he will—if I may so express it—set his soul before his hands, and before his eyes direct his soul to God, and before he takes his stand uplift from the ground the higher part of his soul and set it before the God of all things; if again he will lay aside all thought of what he may have suffered at anybody's hands, and if he will so completely forget all memory of such injuries as he would desire God to forget the things which he himself has done amiss, or whereby he has sinned against many of his neighbors, or, in fine, of which he is in any way conscious that he has turned aside from the right path. For there can be no question that out of innumerable bodily dispositions, that one which involves the outstretching of the hands and the uplifting of the eyes is the most preferable for one who bears even in his body an image, as it were, of those things that are becoming to the soul that gives itself to prayer.

Still, owing to circumstances, it is sometimes right to pray seated, as, for example, when we have a pain in our feet which we cannot disregard, or even lying down if we suffer from fever or anything like that. In the same way if we are traveling, or if the business we are engaged in does not permit us to withdraw aside for our accustomed prayer, then we can pray without attending to such things. We should bend our knees, too, since each must accuse himself humbly of his sins before God that they may be forgiven and he may be healed from them. . . . In order, too, that we may offer up our prayers with greater peace of soul and with less distraction, it is good —if we have room—to select some definite place in our private dwelling and there pray. . . . Moreover, the place of prayer where the faithful meet together has attached to it a certain pleasurableness as well as advantage, for it is to be believed that the Angelic hosts are present in the gatherings of the faithful as also the might of our Lord and Saviour Himself, nay, too, of the spirits of the Saints, I think even of the dead; for of those of the living it is clear that though they may be there, it is not easy to explain how. As for the Angels, we gather this because, if *the Angel of the Lord shall encamp round about them that fear Him and shall deliver them*, and if Jacob truly speaks not for himself alone but for all who are devoted to God's service—*of the Angel who delivered me from all evils*, then when many are sincerely gathered together for the glory of Christ it is probable that the Angel of each of them encamps round about everyone of those that fear God, that is round about that individual man whose care and guardianship is entrusted to him, so that when the saints meet together there is formed a twofold Church, one of men, the other of Angels. . . . As for the quarter of the world to which we should look when we pray, it will be clear to all that the East indicates that we ought to pray turned symbolically to the East, the soul looking as it were for the light's rising. . . . In conclusion: it seems to me that we find scattered over Scripture allusions to four parts of prayer, and that of them a man's prayer should be compounded. According to our capacity, then, in the beginning and at the outset of our prayer glory is to be given to God through Christ glorified together with Him in the Holy Spirit who is also praised together with Him. Next, each should offer thanksgiving for the benefits we have all received in common as well as for those he himself has privately received from God. Then after this thanksgiving each should bitterly accuse himself before God of his sins and should pray for a remedy for the habits which impel him to sin as well as for forgiveness for his past sins. After this confession it seems to me that in the fourth place he should set petition for great and heavenly things, and this both for himself and for all others, for his

family and friends. Finally, his prayer should close with glorifying God through Christ in the Holy Spirit.[31]

Origen concludes his treatise thus:

Ambrose and Tatiana, earnest-minded brethren and truly akin in piety, I have treated according to my capacity of the nature of prayer, of the prayer which is set forth in the Gospels, and of those things which in Matthew's Gospel precede it. I have no doubt that while you, ever striving for the things that are before you and forgetting the things that are behind, continue to pray for me, I shall be able to receive from God the Supreme Giver ever fuller and diviner light for the handling of these things, and that when I shall so receive it I shall be able to treat of them again with greater breadth of mind, with greater profundity, and with greater clearness. For the present, however, receive what I have written in good part.

There are of course many other points of interest in an ancient treatise like this, but they can only be touched on here. The Biblical student notices, for instance, how freely Origen uses such books as Judith,[32] Tobias,[33] and Machabees,[34] as also the Wisdom of Solomon,[35] and this without any hint of a distinction between such books and those of the Hebrew canon. So too the *Epistle to the Hebrews* is regarded as being the work of St. Paul,[36] though, as we know from Eusebius and from other passages in Origen's own works, he was well aware of the difficulties raised against its Pauline authorship. One notes too how early the First Epistle of St. John came to be known as the "Catholic" Epistle.[37] And at an age when strange views regarding the millennium were current, it is good to find Origen speaking with a certain air of contempt of "that much talked about millennium!"[38] As we know from other passages in his writings he vehemently attacked the crude notions on a coming millennium which found favor even

[31] 31-32, 550-559.
[32] 13, 434; *cf. Ad Africanum*, 13, *P. G.*, XI, 79.
[33] 31, 554.
[34] *Op. Exhortatio ad Martyrium*, 22-27, *P. G.*, XI, 590.
[35] 31, 550.
[36] 27, 518, *cf. Martyrium*, 44, 619.
[37] 22, 486.
[38] 27, 518.

with such writers as St. Justin and St. Irenæus. The references to a literature which is, alas, lost for ever are always of interest for the Patristic student, and though these references are not so numerous with Origen as with Clement of Alexandria, yet they are sufficiently frequent. Thus it is interesting to note that both Clement and Origen refer to what must persumably have been a Commentary on Genesis by Tatian;[39] and it is also remarkable that Origen when speaking, apparently, of the treatise we know as the *Cohortatio adversus Graecos*, refers to it as the work of Tatian "the Younger".[40] Some of Origen's quotations, too, especially of the New Testament, furnish peculiar problems. Thus in this treatise[41] he quotes the following which we give in Latin, "Petite magna, et parva adjicientur vobis; et petite coelestia et terrena adjicientur vobis." He repeatedly[42] refers to or quotes these words and apparently as an encouraging text, though it is hard to see in what the encouragement lies! It may possibly be taken from the Nazarene Gospel or perhaps from an interpolated copy of St. Matth. 6: 33. Again he always quotes the words "Nemo bonus nisi unus Deus,"[43] with the addition of *Pater*, yet St. Epiphanius[44] expressly states that this was a Marcionite addition, and in the Dialogue *De Trinitate* among the works falsely attributed to St. Athanasius we are warned that we are not to say "Nemo bonus nisi unus Pater" but "nisi unus Deus."

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[39] 24, 494.

[40] *Contra Celsum*, I, 16, *P. G.*, XI, 687.

[41] 1, 418; 14, 459.

[42] *Contra Celsum*, VII, 44, *P. G.*, XI, 1486; *Lib.*, XVI, 28, *in Matth.; Tom.*, XXVIII, 4, *in Joan.*

[43] Mark 10: 18; 15, 467; *Contra Celsum*, V, II, P. G., XI, 1198; *De Principiis*, I, 13, *P. G.*, XI, 144; *Martyrium*, 7, *P. G.*, XI, 573.

[44] Haer., XLII, II.

ORGANIZATION OF THE SEMINARY.

SEED PLOT AND PLANTATION.

THE Catholic instinct which fashioned the language of scholastic theology aptly gave to the training school of candidates for the priesthood the name of *seminarium*; that is, a seed plot, nursery ground, or plantation of young trees. In that beautiful Sabbath hymn, " Bonum est confiteri Domino ",[1] which has come down to us from the Hebrew Church, the chosen levites in the vestibule of God's house are compared to the palm tree and to the cedar that lifts its head on Libanus. The Scotch poet George Buchanan, who found the language of the Catholic Church best fitted to echo the Psalmist's thought, has turned it into musical Latin thus—

> Ceu palma, justus germinabit interim,
> Aut cedrus in Libani jugo.
> Quae planta firmis haeserit radicibus
> In aede Domini aut atriis
> Se flore amoeno frondibusque vestiet.

" Jesus Ben Sirach, the man of Jerusalem," pictures the high priest Simon in the halls of the temple, surrounded by the sons of Aaron, as a plantation of beautiful trees. Like an olive tree budding forth, and erect as a cypress tree growing aloft, he gathered about him his brethren. They stood near the altar, like unto branches of a palm tree in blossom.[2] Elsewhere the same holy seer speaks of wisdom manifested among the children of the house of God, and compares these manifestations to the cedars of Libanus, to the cypress in Sion, to the palm tree in Cades, to the terebinth and the vine.[3]

The seminary is, then, a plantation in which the youth destined for the priesthood grows up like a tree, " justus ut palma florebit ", in the exercise of virtue.

This plantation is distinct from the seed field which furnishes the shoots for transplanting, and which corresponds to the preparatory or little seminary. Thence the seed is taken for further cultivation and development in the greater or theological seminary. The ecclesiastical law calls for both

[1] Ps. 91.
[2] Ecclesiasticus 50: 11-14.
[3] Ibid., 24: 17, 20, 22, 23.

departments of the clerical training school, as mutually complementary.

Curandum est ut in majoribus praesertim dioecesibus bina constituantur Seminaria: minus, scilicet, pro pueris litterarum scientia imbuendis; majus pro alumnis philosophiae ac theologiae vacantibus.[4]

The Planter.

The responsibility of organizing the theological seminary as well as the preparatory or little seminary belongs to the Ordinary of the diocese. He is the chief gardener, whose function it is to choose the ground, mark out the seed field, build the hot houses, select and prepare the implements of cultivation, direct and supervise the planting, with due regard to season, the elements of rain and sunshine. He is to examine the soundness of his plants by frequent visitation.

Episcopi est omnia et singula quae ad rectam Seminarii dioecesani administrationem, regimen, profectum necessaria et opportuna videantur decernere, eaque ut fideliter observentur curare, salvis praescriptionibus a Sancta Sede pro casibus peculiaribus latis.

Potissimum studeat Episcopus frequenter Seminarium ipse per se visitare, in institutionem quae alumnis traditur sive litterariam, et scientificam sive ecclesiasticam sedulo vigilare, et de alumnorum indole, pietate, vocatione ac profectu pleniorem sibi comparare notitiam, maxime occasione sacrarum ordinationum.[5]

Every resource of the diocese, in persons and things, is placed at the command of the bishop in order to permit him to control the external as well as the internal government of the seminary. Accordingly it is to him, as responsible head of the diocese, that the Church looks for the initiative and subsequent supervision at every step in the administration of a diocesan seminary. This twofold task comprises three elements of supervision—the material, the intellectual, and the spiritual. Their interaction must be directed, regulated, and safeguarded.

Whilst the Ordinary, who is responsible only to the Holy See, under God, has supreme control of all that concerns the erection, equipment, and direction of the seminary, he acts

[4] Canon 1354, n. 2.

[5] Canon 1357, nn. 1 et 2.

through and with others whom he selects and appoints. Of their work, under his direction, he is called upon personally as bishop to make a definite and detailed report every five years, beginning, under the new legislation, with 1921. Nor is this report a mere form that gives scope for the exhibition of personal initiative or individual zeal. The prescriptions of the Canon Law on this point are definite. They demand conformity to set rules, as far as opportunities and circumstances allow. The S. Congregation " de Seminariis et de Studiorum Universitatibus " is the board of central direction, and it falls within the province of the Consistorial auditors to examine how far the diocesan reports conform to the program of that Congregation. Whilst the requirements are broad enough to admit a liberal choice of means to be used in reaching out to that disciplinary and scholastic perfection which the high estate of the Catholic priesthood calls for, they are also well defined in matter, purpose, and scope.

To facilitate accuracy and uniformity the S. Consistorial Congregation (4 November, 1918) has prepared a *Formula* of questions to be answered in the quinquennial diocesan accounts. Chapter VI of this questionnaire is devoted to seminaries. The indications of the schema of questions are minute, and embrace all phases of seminary administration. The complete report is to be officially attested by the personal signature of the Ordinary, and will be filed for reference and comparison with similar reports from the same source in the future.

The Organizing Counsel.

The organization, direction, and management of the seminary lie within two separate spheres: one external, and the other internal. The relation of the officials who represent these two spheres may be likened to that of designer, builder, and manager in other constructive work. It is assumed that those who are active within the seminary, and who see matters for the most part only from within, need the consulting and checking aid of some recognized authority outside the seminary, whose responsibility, under the bishop's control, extends to what is done within, not only in the temporal concerns of the institution but also in its educational, disciplinary, and spirit-

ual activities. Hence Canon Law directs the Ordinary to associate with himself a group of priests who, while not in the seminary or on its regular staff, are to advise him in matters that concern its welfare. These advisers are expected to make themselves familiar with all that affects the institution—its administration, its support, its discipline, the observance of rules, and in general the influence which the seminary training exercises upon the outside world so far as it comes under observation. Their official position is designated in the Code of Canon Law as that of the " Coetus Deputatorum Seminarii ".[6]

These deputies or trustees in temporal and disciplinary matters are to be selected and appointed by the bishop. Although there is no particular restriction with regard to the rank or age of the persons who may be chosen for the office of *deputati,* the law expressly excludes certain officials from the appointment, namely the vicar general, the rector of the seminary, the members of the bishop's immediate household, and the procurator or economist, as well as the regular confessors of the seminary.

The Code speaks of four *deputati,* two for the temporal administration, and two for disciplinary matters. In selecting them the bishop is expected to advise with his diocesan consultors or the cathedral chapter. The votes of the latter are purely consultive however and do not bind the bishop in any sense. The *deputati* are appointed for six years. Within that period they may not be removed from office without grave cause. They may be reappointed indefinitely. The two officials who are to serve the bishop as counsellors in temporal matters of seminary administration would come, it seems, under the head of the corporation whose duty it is to devise means for the support of the institution, direct their use, and forestall embarrassments rising from possible maladministration in the stewardship. In countries like the United States the corporation includes the office of trustees and serves the purpose of protecting diocesan property as well as safeguarding its administration against undue interference. The designation of two or more priests with such responsibilities would not prevent the appointment of additional lay experts on the regular board of trustees for the seminary.

[6] Canon 1359.

A distinct and even more responsible task falls to the second group of deputies or episcopal counsellors who are charged with the seminary discipline, apart from the immediate direction which belongs to the rector. It is upon these deputies that in the main devolves the work of providing a code of rules and a constitution, permanently sanctioned by the bishop, for the guidance of superiors and students on the one hand; and for the general service of the institution, on the other hand, comprising domestics and those externs who regularly minister to the needs of the seminary. Where the household service is furnished by a religious community special regulations will be required to define exactly the interchange of duties, as well as to safeguard the rights and privileges belonging to each party.

Construction of Buildings.

In the process of founding a diocesan seminary the question of style, material and construction usually precedes all other considerations. With the assurance of the necessary funds, the bishop and his counsellors will as a rule have no difficulty in securing a satisfactory and completely equipped building. The purpose of housing, tutoring, and boarding a given number of youths, their teachers, domestics, with the accidental service details, suggests of itself the kind and extent of building and appointments. A few fundamental facts are to be kept in mind, as being especially helpful to the general purpose for which the seminary is constructed.

First in order is the choice of site and place. It is desirable that the building be set in the open, with ample space for recreation, freedom from public or private interference, and with opportunities for expansion. A site in the country, not too distant from the cathedral city, of easy yet controllable access to the centres of travel and the marts of commerce, is in general the most desirable. Rural scenery, wold and lake, opportunities for long walks, and the freedom from artificial modes of living, exercise in themselves a beneficial influence on mind and heart. An open sky, fresh air, and frequent opportunity for outdoor exercise assist the development of the organs of the body. "Mens sana in corpore sano" is good philosophy, whether Juvenal says it or Horace. Isolation on the whole is helpful to reflection. In the case of the seminary it has or de-

mands certain limits. The students of theology are needed in the services at the cathedral; they may be called upon to assist in the work of catechizing; part of their training in pastoral theology can be given to them by associating them with the ministry to the sick and needy in hospitals, almshouses, institutions for the blind and the deaf and dumb. Hence they should be within easy reach of these adjuncts to their future ministry for the purpose of practical training.

With regard to the interior appointments some cautions are to be observed in the construction. The whole plan should allow as far as possible easy and direct communication, and ready inspection of the principal parts of the building. There should be the fewest possible nooks, byways, corners, and dark places in the department where the students are housed. Supervision facilitates observance of rule, order, cleanliness. Open spaces with abundance of light create an atmosphere of frankness and cheerfulness.

Hence it is wise economy to have the dormitories, study halls, class rooms, convenient to the main hallways, and well lighted. It is a distinct advantage to have rooms located on one side only of the corridors. What is lost in space is gained in light and fresh air, with all that accompanies the habitual presence of these healthful elements.

The chapel, and if possible the library, are best located in the centre of the building. They are the two store houses, the dynamos, to which the student recurs for strength and light at all times under the rule.

Provision of abundant water supply in the house is important. It serves cleanliness and protects against possible damage by fire. Toilet facilities need to be constantly clean, simple, accessibly placed, yet generally apart from the living rooms.

The infirmary, linking the main structure with the service department, should have provision for segregation or isolation in case of contagious or infectious disease.

Whilst the rooms of the students need to be planned so as to give good lighting and ventilation, the apparatus and furnishing should be simple. There should be no need for extra adjustments or comforts, beyond what is required to secure a normal and healthy employment of place and time. In the seminaries constructed under the rule of St. Charles all the

rooms are open, without locking facilities, without closets or recesses that are not always accessible. Privacy is to be guaranteed by the rule, and the sense of manly openness which avoids concealments and subterfuge is a valuable apostolic quality in the candidate for the priesthood, whatever modern demands for personal comfort assert to the contrary. Each room should have a transom over the door.

Invisible heating apparatus lessens the temptation for clustering about radiators from the sheer habit of seeking comfort.

Recreation rooms and grounds are an important factor in the training of the ecclesiastic. Loggias provide for walks in bad weather and in winter. Cheerful walls and furnishing of playrooms with good pictures, bits of shelves to place literature of a thoroughly healthy sort are part of the essential appointment of every ecclesiastical seminary. Cloak, hat and shoe rooms prevent the disorderly scattering of garments through other parts of the house.

Such are the externals which the advisory counsel in temporals has to look after in the first instance, in coöperating with the Ordinary who is contemplating the building of a seminary.

Touching the methods of providing funds for the erection and upkeep of the institution which devolve upon the bishop and his counsel, nothing need here be said. Each diocese solves its financial problems in its own way and according to its opportunities and traditions.

Constitution and Rules.

Lucidi, in his monumental work *De Visitatione Sacr. Liminum*, compares a splendidly built and beautifully appointed seminary, but which is conducted on the principle of a modernly equipped hostelry rather than governed by a clearly defined and regulated ecclesiastical discipline, to a dead body that is embalmed and laid out for the admiration of the passer-by. It lacks its proper character and soul.[7]

The organic life of the seminary, in its moral and material aspects, is permanently secured by a series of statements and laws which officially define its purpose, scope, and methods. These are its constitution embodying the various acts of in-

[7] Vol. II, cap. VI, n. 8.

corporation by which the institution is placed under safe protection and patronage. The constitution likewise records the rights and privileges, under civil as well as ecclesiastical rule, of the institution; such as exemption from taxes, exemption from parish jurisdiction, independent parish rights, power of conferring degrees, etc. It states the regular sources of revenue and support of the seminary; the policy of its management in its relation to other educational establishments within or outside the diocese; its power of representation as a moral person. The constitution moreover outlines the composition of the seminary staff, the qualifications and duties of its various members—the rector, vice-rector, spiritual director, master of discipline, prefect of studies, professors, confessors. Its articles define the relation of the administration to the pastors, religious communities, and other ecclesiastical bodies within the diocese. Finally they lay down laws regarding the management and spiritual care of the religious community attached to the institution and the body of servants under its care.

Canon Law does not deem it sufficient that the seminary have at its head a capable priest, whose judgment and discretion may be trusted to choose the proper means to do the work of the institution under his direction.

Unumquodque Seminarium suas leges habeat ab Episcopo approbatas, in quibus quid agere, quid observare debeant, doceantur tum qui in eodem Seminario in spem Ecclesiae instituuntur, tum qui in horum institutionem operam suam impendunt.[8]

Accordingly the most important step in the organization of a clerical seminary is to provide a constitution and rules for the different agencies engaged in its establishment and government. St. Charles prefaces his *Institutiones Seminariorum* with this injunction: " Illud a S. Synodo Tridentina salutariter decretum est ut Episcopi non solum locum ubi collegiatim certus numerus adolescentium constituatur deligant . . . verum etiam certas recte pieque vivendi formulas caeteraque omnia praescribant quae judicaverint pertinere ad rectam eorum administrationem ". And Cardinal Barbarigo, who became to Padua what St. Charles Borromeo had been to Milan nearly a cen-

[8] Canon 1357.

tury before, in his work on the founding of a seminary, insists on the importance of a well regulated constitution and a definite system of discipline, over all other elements in the organization of a diocesan seminary. It boots nothing, he writes, to erect magnificent buildings, to bring together a learned corps of professors, and all the apparatus of science and art, if you overlook the rules which guarantee discipline and the training of the interior spirit by which the priestly character and the habits of an exemplary life are inculcated in the seminarian.[9]

The constitution is distinct from the rules placed in the hand of the students of the seminary. They are most effective for the good management of a seminary when they state, without needless moralizing, the functions and duties of each officer connected with the institution. It is not well to have men who are in responsible positions left to guess what is expected of them at definite times and in approved ways, or to let them depend on the humors of superior officers. Where the laws are clear there can be no altercations, which, in a seminary, are usually provocative of disedification and injurious to the student body. For the guidance of those who are in charge of seminaries we may here refer to a work recently published under the title *Constitutiones Seminariorum Clericalium ex Codice Piano-Benedictino omnium Gentium Sacris Institutis accommodatae.*[10] The work is recommended by Cardinal Bisletti, Prefect of the S. Congregation for Seminaries, who writes the Preface. The author, Fr. A. M. Micheletti, is one of the consultors of the S. Congregation, and was appointed by Pope Leo XIII at the time of the establishment of the Leonine Pontifical Apostolic College in Rome to give his whole attention, in a course of lectures, to the exposition of the Idea of a Clerical Seminary. The result was a series of three volumes on the subject. Under the present Pontiff Pope Benedict XV, the same author has prepared another volume, *Commentarium in S. C. EE. et RR. Decretum et Normas pro Reformatione Semi-*

[9] "Parum siquidem profecisse nos rati sumus, si parietum amplificatione Seminario facta, sacerdotum doctiorum accessione, datisque ad erudiendos coelestibus mysteriis animos, atque omnigenarum artium professoribus, si innocentiae et pietatis restauratio, si sanctae disciplinae ardor ac studium, si animarum zelus et cura Christianae Sapientiae iuncta, qua tota res ecclesiastica fulcitur, desiderantur in vobis necessario congruentium sanctionum subsidio destitutis." (Praefata ad Institut. Seminarii Patav.)

[10] Taurini: Petri Marietti editoris Offic. 1919.

nariorum. It comprises three sections, *De Ratione Pietatis in Sacris Seminariis.—De Ratione Studiorum.—De Ratione Disciplinae.* Besides this, the same author has a brochure, *De Rectore Seminariorum Clericalium.* It is a pedagogical manual which illustrates the rules laid down by St. Charles Borromeo in the light of recent decrees and the new Code of Canon Law. Similar manuals are issued for the Spiritual Director (*De Moderatore Spiritus in Sacris Seminariis*), the Vice Rector (*De Vice-Rectore Seminariorum Clericalium*), and the head Prefects (*De Contuberniorum Praefectis in Sacris Seminariis*). Whilst much that is prescribed in these treatises on the education of clerical students will seem severe and perhaps in special cases inapplicable to American institutions, the principles that underlie the rules suggested serve to indicate a wise precaution, and are in all cases to be weighed in the establishing of ecclesiastical discipline in American diocesan seminaries. That discipline is not to be regulated by custom or in harmony with modern collegiate practice and toleration, since the clergy are to be leaders, not followers, of the discipline preached by Christ and His Apostles. The laws of seminary discipline are in no case harder than those rules which the army impose upon its loyal soldiers; they are less rigorous than the tyranny which modern society places upon its members by its fashions. They are essentially different because their aim is to wean from the spirit of the world and the age. They are intended for the soldiers of Christ, the officers in the army of the Church, whose duty it is to win victory through faith and the cross.

[TO BE CONTINUED.]

MEDITATIONS OF AN EX-PRELATE.

AN ORDINATION.

I HAVE just returned from an ordination service.

A distant relative had written to me several weeks ago that his son was shortly to be called to the priesthood. He hoped I would honor the occasion by my presence.

I had never seen the youth, nor indeed much of any member of the family, and was but vaguely aware that a boy for whom I had stood as godfather, by proxy, some twenty-five years ago, had afterward entered the Dominican Order. I

answered that I should gladly attend the ordination, if it were possible. Sometime later the young candidate himself requested that, as he was my godchild, I should act as sponsor for him during the rite.

The ceremony has left a very deep, almost depressing effect upon me. Strangely enough it made me feel as if I, who have been a priest well nigh forty years, had lost great opportunities in life. Whilst I closely followed the ritual, more because I wished to fix my thoughts than from a sense of devotion, I became gradually aware of the tremendously important engagement I had entered upon when becoming a priest. It had never struck me with such appalling directness. I had made a contract with the Church, that is with my bishop and with the world, the obligations of which undertaking had been realized only in a more or less perfunctory way. I now saw them in a new and more serious light, and how they were sealed and ratified by the most solemn signature and for eternity.

Apart from the ceremonial of the Mass in which I had to attend the young ordinand, I was able to follow, and even to analyze Christ's magnificent message through the Apostolic ages which is embodied in the ordination service. The Pentecostal tongue speaks through a flaming symbol, and the Divine breath pervades the whole as if uttering a fiery sentence with the sign of Mane-Thekel; and yet it is infinitely consoling and elevating. Every word and rite is calculated to produce a glow of hope and charity that leaves the heart full of confidence and gratitude in the thought of the graces bestowed. These carry divine power, though wrought through human instrumentalities. I want to go over it now once more so as to fix it forever on my memory and to make me reflect upon it as it shall unquestionably present itself before me at the Judgment Seat of God.

What struck me at the outset, as the candidates (five of them) stood at the altar, were the words addressed by the venerable superior to the bishop:

" Ecclesia Catholica postulat ut hos praesentes diaconos ad onus presbyterii ordinetis."

" Ecclesia postulat " and " onus " indicate a commission and a responsibility imposed by the highest authority on earth,

an authority which is vested in the Queen Mother, the Church, and which, however much prompted by affection, is peremptory in that it enjoins a charge (*officium*), in the nature of a burden to be borne.

Then comes the most stirring part. It emphasizes the democratic spirit of the Church as nothing else could do, and should silence the calumny of people who talk of Catholics as "priest-ridden". It shows that the election to the priesthood, although made in answer to the Divine call, is not at the option of a superior. It is to be attested by the free consent of the people among whom the candidate has spent his life up to the time of ordination. This is the force of the bishop's appeal when he says:

> Quoniam, fratres carissimi, rectori navis et navigio deferendis eadem est vel securitatis ratio vel communis timoris, par eorum debet esse sententia quorum causa communis existit.

The assembled people are then invited freely to communicate whatever they may know of the candidate's actions or morals that might rightly debar him from entering upon the exalted office of the priesthood.

"Should anyone therefore have anything against them, let him in God's name and for God's sake come forward with confidence, and speak."

Great God! If that had only been done or heeded in the case of two of my quondam fellow students, what a world of misery might have been prevented, and what scandals might have been avoided that nearly broke the heart of the aged bishop who had imposed hands on them! One of them was the son of a well-to-do contractor. His mother was a pious woman and wanted the lad to be a priest. The seminary authorities had grave doubts about him or his fitness, clever as he was. But when they expressed their fears, the pastor of the youth, urged by his parents, pleaded with the bishop that the family was respectable and one of the chief benefactors of his parish. They had a daughter in religion, and there had been several priests in the family in Ireland. The bishop yielded. Then came the sorrow. After repeated failures, and reinstatements, and coverings of the growing scandals, the

young priest was left to drift. He wandered away from Church and home, and finally became a suicide in a prison cell, crushing a glass and swallowing the fragments in an insane paroxysm of craving for drink.

The other went to a Western diocese, where he was reconstructed for a time. Then I heard or read of his death. He had been caught in a snow storm while apparently on a missionary errand of charity. But the paper mentioned indications of drink, as he was found in the drift.

These facts now came back to my memory, and I felt pity for the two boys in the seminary. They were both talented and might have made successful men of affairs whom the friction of worldly intercourse would probably have taught what the sheltering influences of the seminary rarely teaches, namely how to correct tendencies which in a cleric often remain dormant until he ceases to be subject to correction as a priest who is to guide others. I could appreciate the force of the bishop's words, as he said in his sonorous voice to the young deacons:

> Beloved sons, with great fear ascend to the exalted dignity—and let your assured recommendation be heavenly wisdom, approved conduct of life, and a long-continued evidence of practical virtue.
>
> As you have been chosen by the consent of our brethren to be our colaborers, guard unspotted in holiness the purity of your lives.
>
> Agnoscite—be mindful of what you do.
>
> Let your conduct be in harmony with the things you are charged to do—mortify your bodies by refraining from all vice and bodily indulgence.
>
> Let your instructions to the people of God be spiritual medicine unto them; and let the sweet odor of your lives be the delight of the Church of Christ; so that by your preaching and by your example you may build up the house of God.

Next comes the imposition of hands by the bishop and clergy. The assembled priests raise their right hands, as if in solemn witnessing of the covenant about to be ratified before God, while all pray aloud that the heavenly gifts may descend on the newly chosen ministers, so that they be enabled to fulfill rightly their mission.

The bishop chanted the Preface, which follows, with singular effect. It was evident that in singing it he was not attend-

ing to anything but the sense of the words, and somehow one can recognize that fact. It gives the chant a peculiar charm of sincerity. Apart from this the Preface is itself a magnificent piece of liturgical composition. It draws a vivid picture of the organic unfolding of the priestly hierarchy in the living Church. From the beginnings of the Mosaic and Aaronic priesthood it ascends through Eleazar and Ithamar to the fulness of sacerdotal rule, newly strengthened and sanctified by Christ's mission to the Apostles. They are the teachers of faith and preachers of the Gospel, whose priestly virtue supplies the sap of sacramental life whereby the organism bears fresh fruits, the fruits that remain for all eternity.

The ordaining pontiff appeals to God in behalf of the candidates, to " renew in them the spirit of holiness by which their example of life may become an incentive to virtue in others. May they be prudent laborers in union with us. May the spirit of all righteousness shine forth in them, so that, when they come to render an account of their stewardship," they be found not wanting.

When the young priests are invested with the chasuble, the bishop says: " Receive the priestly vestment by which is signified the charity of Christ."

Young as they are, their lack of years and of worldly experience is to be supplied by fidelity to the precepts of God that embody all wisdom and surpass the shrewdness of men. They are " by the gravity of their conduct and the regularity of their lives to prove themselves elders " among their people.

The Epistles of St. Paul to Titus and Timothy are singled out for their habitual reading, that they may meditate upon the Law of God, be convinced of its truth, and teach unto others what they believe, whilst practising what they teach.

Once more they are bidden to " preach by example, to confirm what they teach by exhortation, and in all to preserve pure and unstained the sacred trust of their ministry ".

Here I am interrupted. I hear Father Melody's cheery voice on the stairway. He wants to bring me the gossip of the diocese, for he believes I am interested. He is right: I am still part of it; and my heart goes out with every movement for good among the clergy and laity.

Shepherd and Flock.

Mitchell the attorney and I were going over to the city to have some testamentary records examined, when we were stopped on the road by a passing flock of sheep. The man in charge of the animals was shouting violently and striking at the dumb creatures nearest him in the effort to keep them in the middle of the road. The effect of his action was the very opposite of what he intended, for the frightened sheep ran hither and thither in disordered groups. One of them had in its terror crossed the footpath and got into a fenced-off plot. The driver, who had a dog by him—not of the shepherd breed—hissed at the hound, and pointed to the vagrant sheep. In a moment the dog had seized the poor sheep by the hind leg and was dragging its bleeding body forward, until, at a blow from the man's stick, it let go.

My companion was, like myself, indignant at the cruelty, and we were on the point of remonstrating with the driver when another man, evidently with some authority, interfered. What happened I know not, for we had to go on. But the lawyer said to me:

"It would have been useless to get into an altercation with that butcher boy. He cares more for the dead mutton than for the live sheep."

Somehow some pictures of flocks I had seen in a sketch book came before me. I have heard it averred by travellers through the East, especially in the Holy Land, that there the shepherds invariably walk in front of their flocks. These follow their tender readily. The sheep are called by name, milked, and sheared, and make no attempt to escape. The collies never bite at the sheep; they simply run after and bark at them, guarding them chiefly against attacks at night.

It is a difference which one sometimes notices in shepherds of souls. There are those who clamor and shout in the sanctuary. They would drive away the sheep; only that these have no recourse except to suffer in silence and bleed. It is the method of hirelings who mean merely to live off the produce of fleece and meat. Other pastors, more wise and generous, lead at the head of their flocks. Gently and in patience they draw them, gaining through peace and example the hundredfold on earth, and the approval of the Good Shepherd.

The fact that the Eastern shepherds know and call by name the individual sheep of their flocks did always seem to me an exaggeration, although apparently affirmed in the Gospel. But recently I came across the statement in Haeckel's *History of Location.* He says that the shepherds get this familiarity by closely observing the peculiarities of the sheep. The animals are characterized by the same differences observable in other species of creation. As there are no two individuals among men who are absolutely the same in size, in the formation of their face, the quality of their hair, their temperament, character, movements, etc., so in the animal and vegetable kingdoms one rarely finds exact duplicates. The unobservant and uninitiated are incapable of distinguishing one from the other in a large number of the same species; but not so the man whose senses are alert and practised in noting traits and peculiarities.

The submissiveness of sheep is proverbial. But sometimes —notably at weening time—they break control and scamper away wildly. It is then that the mettle of a good dog is tried and needed. Everybody knows the story of Ettrick Shepherd, the associate of Walter Scott, who tells how his dog "Sirrah" at one time gathered in seven hundred sheep when the tenders were absolutely powerless to control the flock.

I believe that a good lay organizer in a parish is like a blooded collie. He can often do what the pastor cannot.

THE BURGLAR.

I must have been fast asleep in my favorite chair under the lilacs when suddenly roused into consciousness by a slight tug under the hand resting on my knee. Then I felt that the silver pen-knife which I had mechanically held between the leaves of the magazine in my lap, had slipped way. Somewhat drowsy, yet mentally alert, I opened my eyes to encounter the glance of a man who, with suave courtesy, handed me the knife, saying:

"Pardon me, Father, but you just dropped this." Then, presumably noting some embarrassment on my part, he added: "I have to apologize for intruding; but the lady of the house told me you were here, and I asked her to permit me

to see you for a few minutes on some business which you will allow me to explain. I am a broker in art objects, and have been told that you have a remarkable specimen of Botticelli. I came to ask you to let me see it, and, if it is what I am told, whether you would be willing to part with it for the gallery of a wealthy client of mine. We lost a good chance to get a fine bit of canvas attributed to Botticelli as a study for his Nativity, which was offered for sale at Milan some time ago. You may have read of it in the art journals. My friend is very anxious to get a few good pictures of the Quattrocento masters."

Now I had no particular reason to doubt this stranger's word; but somehow he made a sinister impression. His shoes were a bit down at the heels, though the upper parts were presentable enough. Moreover I had got the notion that the paper knife which I had in my hand—a fine piece of carved ivory with a silver blade—had not been picked up from the ground but deftly withdrawn from between my fingers. Probably I showed that I was a trifle nettled at the unexpected intrusion, but I said, civilly enough:

"I regret, sir, that I cannot accommodate you. I am not the fortunate owner of a Botticelli; and if I were, I should not be disposed to sell it."

I meant to close the interview, and stopped. But my visitor was not ready to go. Smiling he turned toward a rustic seat beside me, placed there for the accommodation of my sister.

"Allow me," he said. "You are no doubt a connoisseur, and one does not meet one often in this country. I understand you have traveled much and are therefore familiar with the great galleries."

I interrupted him, determined to have an end to the intrusion; for the conviction was gaining upon me that the man was a sharp of some kind and had come for a definite purpose, and that to engage with him in any lengthy conversation might somehow compromise me. So I arose and as I started toward the house intimated that I had once been interested in art but had lost taste for it of late years; also that I had an engagement and was sorry not to be able to accommodate him in what he came for. He lingered in the hall, scrutinized and commented upon an isolated bit of della Robbia which was

fastened to the wall, and finally asked point-blank might he see what pictures I had.

"Nothing worthy of your attention, sir," I said, politely opening the door to show him out with a definite, "Good day, sir".

At dinner that evening I talked over the incident with Ella. She stoutly defended the man, saying that his manner to her had been that of a gentleman, and that he had complimented her as soon as they had entered the parlor, on the artistic delicacy of the curtain shades which he could not help remarking. I should say here that when we moved into our new quarters I had made it definitely understood that anyone wishing to see me was to have free access at all times. There were a number of old friends, parishioners, priests, and persons in need, who would come. I want them to feel that my change of habitation had not altered my attitude toward them. Solitude makes misers or cranks, and develops selfishness. Sometimes it makes heroic saints. I have not the stuff for a saint of the heroic type; so I am content to keep the milk of human kindness in my lean composition for my own betterment. As a result, the guardian of our threshold understands that she is to admit readily any one who looks friendly or respectable or needy. In this way the stranger of the afternoon got into my garden.

For a like reason I have near my couch at night a connexion with the door bell. I am still hale, and prefer that if there be any call on members of our household at night, it should be on myself in the first instance, so that I might judge of the need before disturbing the servant. When a parish priest I had the same habit. There were two night bells—one connecting with the room of the curate who happened to be on sick calls, and the other close by my bed. It did not annoy me to be awakened when the door bell rang; and I wanted to be sure how often the priests were needed. Moreover it somewhat helped promptness in answering sick calls, and a sympathetic sense of common duty for the young priests to know that the pastor was aware when they were called out. Sometimes it affected the arrangement of the Masses, next morning, or other appointments.

That night my bell rang. Feeling that it could hardly be a sick call, for my neighbors were very attentive to their people, I lingered somewhat before I rose to ascertain the cause of the alarm. When I got to the door, no one was there. I returned to my bed, thinking that probably some passing reveler had pulled the bell in hilarity, or mistaking it for his own.

Next morning Mr. Ketcham of the detective bureau called to say that the policeman on duty last night had reported an attempt to force an entry into our house from the side door. The patrolman had seen the burglar in the act of trying the lock, and on arresting him had found an assortment of master keys and other instruments in his possession. Before making the arrest he had called for help from the police station. When another officer had appeared, they had rung the bell to tell me of the capture; but finding a sudden difficulty in managing the prisoner the policemen had marched on without waiting the answer at the door.

Ketcham, whom I knew, merely wished to report the case, as I might be needed on the witness stand. But he also knew that I did not care to appear in court, and hence wanted me to know that the chief would manage the matter without disturbance. He cautioned us however to be careful about locking the house and keeping watch on the premises. The offender in this case was a well known crook, the leader of a notorious gang. The judge needed no fresh preferment of charges, as a number of indictments were on record against him. When I asked the detective for a description of the burglar, a photograph was handed me, one which had some finger prints on the margin, and various hieroglyphics on the back. It was my friend the art agent of last evening. I said nothing of my experience to Ketcham; but resolved to be careful not to let unknown persons into the privacy of my household. I could not help afterward telling Father Melody about it. He thought that priests ought to be robbed occasionally to make them worldly-wise, and keep them from having the wool pulled over their eyes by all kinds of " agents " who bring all sorts of tempting investment schemes to priests.

Analecta.

SACRA CONGREGATIO CONSISTORIALIS.

DECRETUM CIRCA PROPONENDOS AD EPISCOPALE MINISTERIUM IN CANADENSI DOMINIO ET TERRAE NOVAE INSULIS.

Inter suprema Ecclesiae negotia, potissimum sane obtinet locum Episcoporum electio. Quam ob causam Apostolica Sedes, prout sui est officii, maximam de eo semper habuit rationem et, pro diversitate locorum ac temporum, varios constituit modos, ut finem optatissimum feliciter assequeretur.

Iamvero, etsi mos, qui in Canadensi ditione et in Terrae Novae Insulis huc usque pro Episcoporum propositione obtinuit, sicut et in aliis regionibus quibusdam quae more Missionum regebantur, hac vigente conditione, suis non caruit utilitatibus; attamen hodie, adiunctis rerum mutatis, minus iam accomodate respondet.

Nam, sub Missionum regimine, quum dioecesanus clerus, ut plurimum, a sacerdotibus alicuius religiosae familiae constitueretur et ex eadem Antistites solerent plerumque desumi, personae electio obvia erat, nec diuturna requirens studia. In praesenti vero conquisitio personae longiora requirit ac penitiora consilia.

Quam ob rem, haud providum nec satis utile videtur, Episcopos tunc solum convenire, quum, viduata iam Sede aliqua, novi constituendi pastoris urget necessitas; sed prudens ac salu-

bris regiminis ratio postulat, ut in re tam gravi Episcopi tempestive conveniant, viros tanto muneri idoneos maturo cum studio discernant, et Apostolicae Sedi, ad quam demum negotium deferri oportet, generali saltem modo proponant. Sic nempe fiet ut, Sede aliqua orbata pastore, Summus Pontifex, citius ac pleniore rerum notitia, de re decernere valeat.

Hisce de causis, Ssmus Dominus Noster Benedictus PP. XV, requisita prius a singulis locorum Ordinariis sententia, de consulto Emorum Sacrae huius Congregationis Patrum, statuit et consistoriali praesenti decreto praescribit, ut in posterum, in Canadensi Dominio et in Insulis Terrae Novae, pro eligendorum Episcoporum propositione, ratio, iuxta leges quae sequuntur, adhibeatur et vigeat.

1. Pro proponendis sacerdotibus ad episcopale ministerium idoneis ac dignis, conventus episcoporum fiet singulis bienniis, tempore infra assignato.

2. Conventus erunt provinciales, hoc est omnes et singuli Ordinarii dioecesum uniuscuiusque provinciae convenient simul. Excipiuntur Episcopi provinciarum Kingstoniensis et Torontinae, qui, quum hucusque consueverint pro his negotiis pertractandis simul congregari, morem hunc retinebunt, praesidente Archiepiscopo seniore. Similiter, ob peculiaria adiuncta in quibus versantur, simul convenient Ordinarii provinciarum S. Bonifacii et Reginensis cum Archiepiscopo Winnipegensi: itemque Ordinarii provinciarum Edmontonensis et Vancuveriensis, pariter in his Archiepiscopo seniore praesidente.

3. Vicarii vero Apostolici, si tempus et negotia permiserint, conventibus Episcoporum provinciae suae interesse curabunt, iisdem cum iuribus ac coeteri.

4. *Quolibet biennio*, ut supra dictum est, sub initium quadragesimae, incipiendo ab anno 1920, omnes et singuli Episcopi Metropolitano suo vel seniori Archiepiscopo sacerdotum nomina indicabunt, quos dignos episcopali ministerio existimabunt. Nil autem vetat quominus, hos inter, alterius etiam dioecesis vel provinciae sacerdotes proponantur; *sub gravi* tamen exigitur, ut, qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur.

5. Una cum nomine, aetatem quoque designabunt candidati, eius originis et actualis commorationis locum, et officium quo principaliter fungitur.

6. Antequam determinent quos proponant, tam Archiepiscopi quam Episcopi poterunt a viris ecclesiasticis prudentibus necessarias notitias inquirere, ita tamen ut finis huius inquisitionis omnino lateat. Notitias vero quas receperint nemini patefacient, nisi forte in Episcoporum conventu, de quo inferius.

7. Nomina quae Episcopi iuxta art. 4^{um} proponent, nulli prorsus aperiant, nisi Metropolitano suo vel seniori Archiepiscopo.

8. Metropolitanus vel senior Archiepiscopus habitis a Suffraganeis candidatorum propositionibus suas adiiciat: omnium indicem ordine alphabetico conficiat, et, reticitis proponentibus, hanc notulam transmittat singulis suis Suffraganeis sive Antistitibus regionis suae ut hi opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

9. Investigationes eiusmodi earumque causa maxima secreti cautela peragendae erunt, ut supra num. 6 dictum est. Quod si vereantur rem palam evasuram, ab ulterioribus inquisitionibus abstineant.

10. Post Pascha, die et loco a Metropolitano vel a seniore Archiepiscopo determinandis, omnes Episcopi convenient ad seligendos eos qui S. Sedi ad episcopale ministerium proponi debeant. Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio quaelibet, praesertim diariorum et ephemeridum, et amne curiositatis studium vitetur.

11. In conventu, invocato divino auxilio, praestandum erit a singulis, Archiepiscopo non excepto, tactis SS. Evangeliis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur: post hoc regulae ad electionem faciendam legendae erunt.

12. Deinde unus ex Episcopis praesentibus in Secretarium eligetur.

13. His peractis, ad disceptationem venietur, ut, inter tot exhibitos, digniores et aptiores seligantur. Id tamen veluti Christo praesente fiet et sub Eius obtutu, omni humana consideratione postposita, cum discretione et charitate, supremo Ecclesiae bono divinaque gloria et animarum salute unice ob oculos habitis.

14. Candidati maturae, sed non nimium provectae aetatis esse debent; prudentia praediti in agendis, quae sit ex minis-

teriorum exercitio comprobata; sanissima et non communi doctrina exornati, et cum debita erga Apostolicam Sedem devotione coniuncta; maxime autem honestate vitae et pietate insignes. Attendendum insuper erit ad capacitatem candidati quoad temporalem bonorum administrationem, ad conditionem eius familiarem, ad indolem et valetudinem. Uno verbo, videndum utrum amnibus iis qualitatibus polleat, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queat.

15. Discussione peracta, fiet hac ratione scrutinium:

(*a*) Qui omnium Episcoporum sententia, quavis demum de causa, visi sunt in disceptatione ex numero proponendorum expungendi, ii in suffragium non vocabuntur; de caeteris, *etiam probatissimis*, suffragium feretur.

(*b*) Candidati singuli ordine alphabetico ad suffragium proponentur: suffragia secreta erunt.

(*c*) Episcopi omnes, Metropolitano non excepto, pro singulis candidatis tribus utentur taxillis seu calculis, albo scilicet, nigro, tertioque alterius cuiuscumque coloris: primum ad approbandum, alterum ad reprobandum, tertium ad abstensionem indicandam.

(*d*) Singuli Antistites, praeeunte Archiepiscopo, in urna ad hunc finem disposita taxillum deponent, quo dignum, *coram Deo et graviter onerata conscientia*, sacerdotem asetimabunt qui in suffragium vocatur: reliquos taxillos binos in urna alia, pariter secreto, deponent.

(*e*) Suffragiis expletis, Archiepiscopus, adstante Episcopo Secretario, taxillos et eorum speciem coram omnibus numerabit, scriptoque adnotabit.

16. Scrutinio de omnibus peracto, liberum erit Episcopis, si id ipsis placeat aut aliquis eorum postulet, ut inter approbatos plenis aut paribus suffragiis novo scrutinio designetur quinam sit praeferendus. Ad hunc finem singuli suffragatores nomen praeferendi in schedula adnotabunt, eamque in urna deponent: schedularum autem examen fiet, ut supra num. 15, litt. *e*, decernitur.

17. Quamvis vero Summus Pontifex sibi reservet, dioecesi vel archidioecesi aliqua vacante, per Delegatum Apostolicum, aliove modo, opportuna consilia ab Episcopis vel Archiepiscopis

requirere, ut personam eligat quae inter approbatas magis idonea videatur dioecesi illi regendae; nihilominus fas erit Episcopis in eodem conventu indicare, generali saltem ratione, cuinam dioecesi candidatos magis idoneos censeant; ex. gr. utrum exiguae, ordinatae ac tranquillae dioecesi, an potius maioris momenti, unius vel alterius sermonis, vel in qua plura sint ordinanda aut creanda; itemque utrum loco mitioris aëris et facilis commeatus, an alterius generis, et alia huiusmodi.

18. Episcopus a secretis, discussione durante diligenter adnotabit quae de singulis candidatis a singulis suffragatoribus dicentur, quaenam discussionis fuerit conclusio; denique quinam tum in primo scrutinio, tum in secundo (si fiat) fuerit exitus, et quidnam specialius iuxta art. 17 fuerit dictum.

19. Antistites a conventu ne discedant, antequam ab Episcopo Secretario lecta fuerit relatio ab eodem confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia, eamque probaverint.

20. Actorum exemplar ab Archiepiscopo, a Praesule a secretis et a ceteris Episcopis praesentibus subsignatum, quam tutissime ad Sacram hanc Congregationem per Delegatum Apostolicum mittetur. Acta vero ipsa penes Archiepiscopum in Archivo secretissimo S. Officii servabuntur, destruenda tamen post annum, vel etiam prius, si periculum violationis secreti immineat.

21. Post haec, fas tamen semper erit Episcopis, tum occasione propositionis candidati tum vacationis alicuius Sedis, praesertim maioris momenti, litteras Sacrae huic Congregationi vel ipsi SSmo Domino conscribere, quibus mentem suam circa personarum qualitates sive absolute, sive relate ad provisionem dictae Sedis, patefaciant.

Datum Romae, ex Aedibus Sacrae Congregationis Consistorialis, die 19 martii 1919.

✠ C. Card. De Lai, Ep. Sabinen., *Secretarius.*

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsessor.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

12 February, 1919: His Excellency Victor Eastman Cox, Minister of Chile to the Republic of Ecuador, made Knight of the Grand Cross of St. Gregory the Great, civil class.

23 February: Mr. Peter Lacy, of the Archdiocese of Birmingham, made Knight Commander of the Order of St. Gregory the Great, civil class.

27 February: Monsignor Napoleon Caron, of the Diocese of Trois-Rivières, made Protonotary Apostolic *ad instar participantium.*

Monsignor Louis Eugene Duguay, of the Diocese of Trois-Rivières, made Domestic Prelate of His Holiness.

Mr. James D. Ryan, of the Archdiocese of St. John's, Newfoundland, made Knight Commander, with Plaque, of the Order of St. Gregory the Great, civil class.

6 March: Monsignor Louis N. Dugal, Vicar General of the Diocese of Chatham, made Protonotary Apostolic *ad instar participantium.*

11 March: Their Eminences Cardinal Raphael Merry del Val, William Van Rossum, Donato Sbaretti, and Philip Giustini, named members of the S. Congregation of Seminaries and University Studies.

13 March: Monsignori Gustave Depreitère, V.G., and Bernard Mutsaers, both of the Diocese of Oklahoma, made Domestic Prelates of His Holiness.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONSISTORIAL CONGREGATION publishes a decree concerning the proposal of names for the episcopal office in the Dominion of Canada and Newfoundland. (See below, p. 695.)

ROMAN CURIA announces officially recent pontifical appointments.

MARYKNOLL MISSION LETTERS.

FROM FR. FORD, A.F.M., TO HIS CONFRÈRES.

(*Continued.*)

SEOUL, OCT. 28, 1918.

Dear Fellow Voyagers in spirit:

To continue the last letter to the Superior. After we quit Kobe we began our real pilgrimage among martyrs' footsteps and saintly relics.

Yamaguchi was our next stop. Fr. Price hates to miss Mass, so we divided Japan into sections a day apart, in order to reach some port in time for Mass every morning.

Yamaguchi is off the main line. The station is Ogori. There was no one to meet us and we had a half hour to wait before the one-horse affair pulled out for Yamaguchi. We took the only street in town and walked its limits. Prudence puts many restraints on the eyes in Japan and our curiosity is continually snubbed by shocks to common decency. It was early and folks were just lighting their fires. As the Japanese house consists of one room with a front that is merely a series of detachable screens paned with oiled paper, you feel that you are one of the household as you face it. You have no idea of the poor living conditions of Japan: neither have the natives; so they don't mind it. Very few huts boast of a pane of glass and Samson would never have won renown for pushing down the egg-box walls, and yet it is cold here even with my summer overcoat on and dragging "luggage". Meals are cooked in an iron pot embedded in sand in which a few chunks of charcoal give heat enough to boil the tea. Bishop Berlioz, I recall,

had one right beside his seat at table and occasionally he stirred the charcoal with his knife to give emphasis to some remark. Perhaps it is the only safe fire in a house of cardboard, but it fits in well with the childish play-toy existence of the Japs. They play at keeping house, and their social life seems to be all bowing and smiling. The man opposite us in the train bowed nine times to his friend on leaving—not the nervous jerk of the Frenchman, nor the courtly sweep of the cavalier, but a dignified, slow gymnastic movement from the hips up, presumably counting ten when at right angles with the legs. While babies at home are being taught to bless themselves, Japanese youngsters here are being practised in bowing.

We have had only one salute in Korea, while the Catholics of Japan do not hesitate to make a ceremony every time they meet you.

Well—on turning back along the wide street (Japan and Korea can boast of wider streets than the few towns in the United States which I have seen), we saw at the other end some whiskers and a cassock making toward us. It was Fr. Cettour of Yamaguchi. Fr. Spenner had written on ahead, guessing at the day of our arrival and Fr. Cettour stayed over at Yamaguchi for an extra day to greet us. He is a young man despite his fifty-odd years, twenty-three of which have been spent on the mission at Yamaguchi. He knew no English, but his French was slow and clear and we had a delightful day with him.

Yamaguchi boasts of four white people in a population of perhaps fifty thousand, three of them American professors at the Government University here, the other a Protestant minister; and I must not forget Fr. Cettour, though he is more native than European by this time.

We walked over the road along which St. Francis Xavier walked often in his year's stay at Yamaguchi.

CHINA, NOV. 5, 1918.

Dear Maryknoll:

Let's see—the last time we were together was at Yamaguchi. The missioner there, Fr. Cettour, accompanied us to Shimoneseki where he has another little church and house, and where

we were held up for the sixth time for secret service probes and custom officials. Japan is very efficient in petty annoyances. She has a wonderful staff of secret service men who can't speak English; they ask two or three stereotyped questions and always grunt at the answer and bow; and that is all. I stumped one by telling him my father was a "naturalized American citizen". He wanted to know what that was, so I explained in brief the geography of Great Britain and Ireland and its relation to America. He caught the words "Great Britain" and smiled: "Yes, Great Britain, yes," and was satisfied. Fr. Spenner called my attention to the curious fact that the Jap tries to smile as he speaks: the result is that his tightened lips and closed teeth prevent articulation, and when trying to speak English he cannot habituate himself to biting the consonants.

The church at Shimoneseki is easy to find, though it is a good twenty minutes from the station. You climb through back alleys and turn to the left at every opening. This would seem to bring you back to where you started from; but it doesn't, as you are climbing a hill all the time. I'm rather proud of the fact that we found the place unassisted a few days later.

The catechist was not expecting *three* for supper and I had visions of a cup of tea "sans milk, sans bread, sans everything," but Fr. Cettour smiled, waved his hand over his suitcase and produced the remains of our Yamaguchi dinner, wrapped up in the latest evening newspaper. A candle was lighted and we ate cold cuts of Fr. Price's favorite dish, in the primitive Japanese fashion before chop-sticks were invented and while the Japs still swung by their tails.

Shimoneseki is famous as being the only spot in Japan that looks like Mott Street, N. Y., by torchlight. Every one with anything to sell takes up his stand on either side of the roadway and you must run the gauntlet for half a mile of shouting, pushing, by dressed and half-dressed humans, each with a Chinese lantern swinging by his side, struggling to escape the dirty wheels of rickshaws that force their way through the throng. Shimoneseki boasts of three automobiles. One of them speeded along unmindful of the townspeople who seemed to occupy every square inch of the road the instant before, but

who managed somehow to compress themselves so as to let the yelling autoist go by. The "Bridge-crush" at City Hall in old New York is the only comparison to the crowds in Japan.

At Moji Fr. Cettour left us. There is a church here, but we had no time to call. Nagasaki was reached by morning and after a parley in Latin with an old Chinese priest he brought us to the bishop. Rooms were ready for us and after Mass we took a little siesta before dinner. Fr. Price said Mass at the altar where hangs the image of Our Lady that attracted the Urakami Christians who had never till then seen a Catholic priest. With the exception of a few words in English with Fr. Van Oyen, a Hollander Lazarist (whom we had met before in Philadelphia, San Francisco, and in Tokyo), nothing but French or our nearest approach to it was spoken. As most of the priests could speak faster than I could follow, the three or four days there were dizzy ones for me. We found relief in an American Brother of Mary from Dayton, Ohio, named John Grote, who had been recently transferred from Yokohama to Nagasaki. He was as homesick for English as we were and he piloted us for three days through Catholic Nagasaki.

Going to Urakami was delightful—a half-hour's trolley ride across the bay. As we neared the village, children came out and bowed, women, ankle-deep in muddy rice-paddies, stopped to smile, and sun-tanned workmen, struggling with loads of rice-straw or urging little horses hidden under miniature haystacks on their backs, stood and mopped their foreheads and gave us a salute. Every one was barefooted and poorly clad, but the grace of Baptism seemed to ennoble them, and somehow they were different from the pagan villagers. Urakami is a Catholic village of 7,000 souls and here, away from enervating civilization, the priests have been able to keep their people simple and honest. It recalls Arcadia, or the Curé of Ars and his flock, and as we picked our steps along the narrow cowpaths that wind with apparently no reason along the rice fields, it was painful to see signs of a new era in the life of the little village. A factory was being built and it would mean the coming of several thousand pagans into this chosen spot where the church, built by the villagers themselves, has always been the centre of attraction.

Another day we visited the sites of the two martyrdoms of Nagasaki, when the Christians of Urakami, hundreds in number, were driven along the road where we walked, and with the Christians of Nagasaki were martyred on a hill overlooking the city and in view of the harbor. Both cities, within a hundred yards of each other, are natural amphitheatres for such a sacrifice. As we knelt and kissed the spot, and looked before us as the martyrs must have gazed from their crosses, the mountains to the West were dark and purple, and behind them an orange-red sun was dying. The city lay at our feet outlining the water's edge and seemed quiet from the distance; and the sails of the Japanese junks were resting unmoved by any breeze. It is hard to visualize the clamoring crowds that threw the marytrs' bodies over the cliff into the sea and Japan to-day seems never to have risen in wrath against the Church. Yet her persecution of to-day is as effective as the bloody wars of the past. Japan controls the minds of the growing youth, and Christian education has received a setback that is almost numbing. It needs stout hearts to continue the fight to raise up a Christian generation and the Brothers of Mary are modern Christophers whose every step is harder as they carry Christ to souls.

IN KOREA, OCT. 27, 1918.

We crossed to Fusan from Shimoneseki back to which we had come from Nagasaki and the rickshaws carried us to the church. At least it had a cross on it, but a square-jawed minister told us it was the "English Catholic" church, and that the "French one was down the street". Fr. Ferrand welcomed us from a second-story window and hastened to prepare altars for us, though it took some time before we could make him realize that we were from Maryknoll. Then his joy was evident and he "spread" himself to make a dinner for us. Unhappily it was Friday, but a fish apiece with peanuts and some wine that had not been opened since Bishop Dougherty and Fr. Walsh had separately honored him with visits, were pieces of resistance to which we succumbed. We were tired after a rough night on the straits between Fusan and Shimoneseki, but we pushed on to Taikou before midnight. Fr. Vermorel welcomed us in English at the Station and we bumped

our way through a real Korean settlement till the *pousse pousse* could go no farther; then we walked.

It is hardly fair to make comparisons, as we know little of the difficulties of each mission, but our hearts warmed to Bishop Demange who in seven years has erected a series of buildings that will give him lasting consolations as the years speed by. Every one of them is urgently necessary. His cathedral, seminary, orphanage, two or three schools, young men's hall, convent and residence were designed and built on the spot with the minimum of expense, yet he has chosen well each site and left plenty of room for expansion. He began seven years ago with nothing; but an optimistic viewpoint and virility of mind, and a deep devotion to Our Lady of Lourdes have found him means to raise up a sturdy Catholic life in Taikou. He was ready for Fr. Price's inquisition and knew the details of his work. All along the line the bishops seem favorably impressed with Fr. Price's grasp of constructive details and his scholastic love of getting at the bottom of the working plan of each vicariate.

By the way, at Taikou we had the honor of greeting Fr. Robert, an older brother of the better known Procurator of Hong Kong. He is a confessor of the Faith. After months of hard living with his Christians in the mountain caves and hidden valleys he was captured, beaten and imprisoned, during the years of persecution in Korea. Unlike Henri Dorie and Just de Bretenières, he could not give his life, but he gave all he could, and it was thrilling to realize that the jolly old man who smoked his pipe with us as he brought us through the schools and orphanage of his mission in the city of Taikou, was really a connecting link with martyrs of the past. I forgot to say that Bishop Demange could not meet us at the station, because he was engaged in laying a new altar in Fr. Robert's church, the cathedral. The Bishop designed and superintended the work, inspecting it brick by brick as it rose. The bricks are made behind the Bishop's house out of clay taken from the church grounds. The workmen are Chinese and are preferred to Japanese or Koreans. The Jap is a hustler but unscrupulous, the Korean is honest but lazy, while the Chinese, with whatever defects he has, never breaks a contract and will work. I had a little talk with one of the seminarians and found

him as proficient in Latin as I was ; at least he answered me more readily than I could think up the questions. They use the same text-books as at Maryknoll—Tanquerey in Dogma and Eloy in Moral. Hand-ball seems to be their best-played game. Wherever baseball was played it was rather tame and I was always seriously afraid that the players would dislocate their arms, they threw the ball so stiffly.

SEOUL, OCT. 27, 1918.

Can you picture us? A bishop, young in spirit though his beard is almost white, with his priests, six in number, seated around the table. One priest is old in the service and his hand trembles as he lights his pipe; at his left a Korean, more reserved than his confrères, holds his long pipe, the bowl resting on the table; next to him is a young man from one of the distant missions, who is staying for the night with his brothers; then an older man, still in the fifties, who cares for the Japanese immigrants, and a younger priest, alert, with sparkling eyes, the procurator of the diocese; and still another, the life of the little group, a sick missioner recuperating from a long siege of typhoid; and, finally, we two Americans on our way to China. When the plates were removed some one threw on the table the song book of the *Paris Foreign Missions*. These men had seen much service, yet their hearts warmed to the two new confrères from America and they sang and sang, their voices sometimes husky, then clear, but always musical, the words of the hymn of greeting to new Brothers:

Amis, chantons, c'est un nouveau confrère,
Jeune conscrit;
Il vient aussi lutter sous la bannière
De Jésus Christ.
Joyeux soldats que le bon Dieu rassemble!
Chantons, chantons.
Il est si doux de se trouver ensemble
Aux missions, aux missions!

Ah! puissiez-vous retrouver la famille,
Trésor si doux,
Dans la gaîté, qui, comme un astre, brille
Auprès de nous;
La noble ardeur, dont le ciel vous enflamme,
Est notre ardeur,
Et nous n'avons ici qu'une seule âme,
Et qu'un seul cœur!

And it was all from the heart. The bishop, leading the song, waved his pipe as a baton and, standing, swayed back and forth with the sturdy movement of the words. The poor oil-lamp in the centre softened the lines on the faces of these veterans and its feeble light made a holy circle over the nine of us and drew us all together. It was a simple hymn written by one of their dead confrères, whom the oldest of them knew in the seminary, but it bonded us, the old and the new, and showed that the hearts of the old were warm in welcome to the new, that all had one soul, and that boundary lines of nations were not recalled when confrères came to join their ranks.

As it ended, all were subdued by the love of God that had flashed through their hearts and then they turned the pages and sang still other songs and hymns that made me jealous of the traditions of three hundred years of fellowship in their Society; and I saw the day when we of Maryknoll will group round a common table and bridge the years of mission work and welcome younger brothers to the field.

FRANCIS XAVIER FORD.

[TO BE CONTINUED.]

DE MATRIMONII CONSUMMATIONE.

Mense praeterito "Episcopus", qui pluries jam inter collaboratores hujus ephemeridis nec sine merito apparuit, communicavit articulum "De Matrimonii Consummatione",[1] cui propter consectaria maximi momenti, fatente ipso, exinde secutura, sine mora respondendum censeo.

In compendium redacta, quae clarissimus Auctor habet, huc redeunt: Matrimonium Christianorum est indissolubile quia a Christo in primaevam institutionem restitutum fuit, et typum gerit mysticae illius Christum inter et Ecclesiam unionis. Matrimonium in statu naturae integro non infructuosum maneret. Ergo matrimonium infructuosum non est indissolubile.

Consummatio matrimonii fit per copulam ex utraque parte perfectam. Ergo deficiente ovulo, matrimonium inconsummatum manet.

Si nulla subsecuta fuerit conceptio nulla pariter censenda erit matrimonii consummatio.

[1] See April number, pp. 426-430.

Matrimonia sterilium ergo, praehabito utriusque consensu, utpote rata tantum, a Summo Pontifice dissolvi possunt.

Libentissime concedo Matrimonium Christianorum a Christo reductum fuisse ad primaevam institutionem, si per institutionem intelligatur: unitas et indissolubilitas Matrimonii;—ast nefas esset asserere Christum restituisse Matrimonio Christiano omnia praerogativa quae matrimonii erant in statu naturae integro. Aequo jure ac cl. Auctor ratiocinatur: Jamvero in statu naturae integro matrimonium certo certius infructuosum non maneret . . . ergo matrimonium quod infructuosum prorsus manet indissolubile non est—quivis posset arguere: Jamvero in statu naturae integro mulier non pareret filios in dolore. Ergo matrimonium in quo filii in dolore pariuntur, indissolubile non est.

Certum est, quod et cl. Auctor initio articuli fatetur, matrimonium ex primitiva Dei institutione fuisse indissolubile[2] et postea contractum matrimonialem Christianorum a Christo elevatum fuisse ad verum propriumque Novae Legis Sacramentum, ac per hoc reductum esse ad primitivam indissolubilitatem.[3] Ratio hujus omnimodae indissolubilitatis est *dignitas Sacramenti integre spectati*, nempe conjuncta cum actuali traditione mutua corporum, ac propterea cum significatione unionis indissolubilis Christi cum Ecclesia per carnem assumpta. Unde per primam traditionem mutuam corporum—perficiendo scilicet illum actum, ex quo per se generatio sequi potest, etsi per accidens fortasse non sequatur,—matrimonium ratum, quod intrinsece jam indissolubile est, consummatur, et etiam extrinsece, scilicet per dispensationem Summi Pontificis, indissolubile fit; dum Matrimonium ratum per dispensationem a Sede Apostolica, ex justa causa concessa, dissolvi potest; non solummodo, ut cl. Auctor statuit, "praehabito utriusque consensu", sed etiam dissentiente uno ex conjugibus.[4]

[2] Matth. xix. 8. Ait illis: Quoniam Moyses ad duritiam cordis vestri permisit vobis dimittere uxores vestras: ab initio autem non fuit sic.

[3] Matth. xix. 6. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjunxit, homo non separet.

[4] S. Congr. die 20 Maii 1719; 28 Januarii 1720 et in Tirasonen. Matrimonii 2 Oct. 1723; Canon 1119 Codicis Juris Canonici: "Matrimonium non consummatum inter baptizatos vel inter partem baptizatam et partem non baptizatam, dissolvitur tum ipso jure per sollemnem professionem religiosam, tum per dispensationem a Sede Apostolica ex justa causam concessam, utraque parte rogante vel alterutra, etsi altera sit invita."

Rectissime cl. Adversarius dicit matrimonium consummari per copulam perfectam, nec ullus Theologorum ei in hoc adversabitur; at, in conceptu quid sit copula perfecta, toto coelo differt ab omnibus. Consentientibus omnibus Theologis et constanti praxi Ecclesiae, copula perfecta, per quam matrimonium consummatur, est non solummodo illa ex qua actualiter generatio sequitur, sed etiam illa ex qua per se generatio sequi potest, etsi per accidens non sequatur.

Conjuges qui copulam perfectam perficere queunt, sensu Theologico potentes sunt, et prima vice perficientes actum conjugalem, qualem a natura praescribitur, consummant matrimonium, sive mulier concipiat eo actu sive non. Si non concipit, est per accidens, quia per se concipere potest; et hoc est unicum quod requiritur, ut conjuges fiant una caro consummando matrimonium.

Numquid Sanctus Paulus describens horrendam fornicationis turpitudinem, dicendo: "An nescitis, quoniam qui adhaeret meretrici, unum corpus efficitur? Erunt enim, inquit, duo in carne una",[5] non intendit indicare Christianum, per ipsum actum fornicationis membra Christi facere membra meretricis seu una caro effici cum illa, sive meretrix concipiat sive non?

Idem contingit in matrimonio.

Ex doctrina Ecclesiae scimus, matrimonium primario institutum esse in naturae officium, ad propagationem; unde generatio est finis intrinsecus et essentialis, et sine generatione, actuali vel possibili, matrimonium non concipitur. Verum quidem est, post Adae praevaricationem huic fini primario sedationem concupiscentiae accessisse tamquam finem secundarium;[6] at, solummodo ad sedandos concupiscentiae motus, seclusa finis primarii possibilitate, matrimonium consistere nequit. Hinc ex constanti praxi Ecclesiae omnes ii, qui non possunt perficere copulam perfectam, tamquam impotentes, a matrimonii contractione arcentur, et ii solummodo, qui possunt peragere copulam perfectam, matrimonium inire possunt.

Steriles autem matrimonium inire possunt.[7]

[5] I Cor. vi. 16.

[6] I Cor. vii. 2-9.

[7] Canon 1068, § 3. Sterilitas matrimonium nec dirimit nec impedit.

Ergo steriles possunt peragere copulam perfectam.

Certissimum est steriles non concipere.

Nihilominus copula sterilium ex supradictis potest esse perfecta. Ergo copula perfecta potest existere sine conceptione, et restat, ut copula perfecta definiatur, non cum cl. Adversario, illa ex qua generatio sequitur, sed cum omnibus Theologis et Canonistis et praxi judiciali Ecclesiae: illa ex qua conceptio sequitur vel saltem per se sequi potest, etsi per accidens non sequatur.

Hic profecto est sensus Ecclesiae. Contrahebatur ex Jure Canonico impedimentum affinitatis ex sola copula perfecta, et fundamentum hujus impedimenti erat quia per copulam vir et mulier fiunt una caro et ita conjunctiones suas secundum sanguinem sibi invicem communicant. Numquid unquam fuit praxis Ecclesiae exspectare utrum mulier conciperet? Nonne immediate post copulam contrahebatur impedimentum affinitatis sive conceptio secuta esset sive non?

In dispensatione super matrimonium ratum praecedere debet juridica probatio de non-consummatione matrimonii; scilicet: testimonium septimae manus et inspectio corporum. Numquid haec corporum inspectio instituitur ad inveniendum utrum mulier sit praegnans? Minime gentium; secus enim non ommitteretur in viduis et in illis qui ante matrimonium, vel post separationem cum alio viro commercium carnale habuerunt.[8] Nec inspectio mulieris nec testimonium septimae manus requireretur a S. Congregatione, si solummodo a conceptione penderet matrimonii consummatio. Absque his testimoniis, quae tantummodo probant moralem certitudinem de non consummato matrimonio, S. Congregatio posset exspectare unas hebdomadas et inveniret certissima argumenta de conceptione vel non-conceptione. Haec corporum inspectio et testimonium septimae manus, quae unice instituuntur, ad inveniendum utrum copula carnalis intercesserit, manifeste ostendunt Ecclesiam copulam perfectam considerare tamquam indicium sufficiens matrimonium fuisse consummatum, etsi conceptio non secuta sit.

[8] Canon 1976. In causis impotentiae aut inconsummationis requiritur inspectio corporis utriusque vel alterutrius coniugis per peritos facienda, nisi ex adiunctis inutilis evidenter appareat.

S. C. S. O. Instr. 25 Junii 1883, § 49: "Haec mulieris inspectio omittenda erit, si ea vidua sit, aut constiterit, post separationem a conjuge, cum quo lis est, aut etiam ante, cum alio viro commercium habuisse.

Affert cl. Auctor in sui favorem auctoritates SS. Thomae et Alphonsi, et in Postscripto declarat: " Operae pretium videtur indicare quam mire cum doctrina hodierna physiologica quadrent ea quae hac de re habet Sanctus Thomas. Docet enim Sanctus Doctor, vestigia premens Aristotelis, etc." . . . Ad hoc dico, Sanctus Thomas, ubi hac in re premens vestigia Aristotelis, est certissime contra doctrinam physiologicam hodiernam. Aristoteles (de generatione animalium, C. XIX) omnino negat mulieres habere semen, intendens ab illis solummodo administrari sanguinem menstrualem. Testatur plures adductos fuisse ad hypothesin, quod semen muliebre esset necessarium ad generationem, eo quod plures feminae durante copula carnali excernunt aliquem humorem, experiendo veneream voluptatem, at, cum plures feminae anaphrodisiacae sunt et concipiunt absque sensus venerei delectatione, concludit, seminationem mulieris omnino innecessariam esse ad conceptionem.

Utrum Sancto Thomae notum esset systema hodiernum de conceptione et evolutione embryologica valde dubito, nec tam facile ex ejus scriptis eruitur ac cl. Auctor videtur admittere. Loquitur Angelicus de commixtione seminum, de sanguinis commixtione, de seminatione mulieris, sed ex pluribus adjunctis probabilissimum videtur S. Thomam in hac materia sequi Aristotelem, qui, ut jam supra innui, tenet mulierem nullum dare semen ad prolis conceptionem, sed sanguinem aut alteram materiam quae ex seminatione virili foecundatur.

Requirit Sanctus Doctor pro contractione affinitatis omnia quae ei videbantur necessaria ad copulam ex qua generatio possibilis est. At, si loquitur de seminatione mulieris, quamvis hic terminus optime quadrata cum doctrina physiologica hodierna, non intendit ovulationem mulieris, nec multo minus ingressionem nemaspermatis in pronucleum femineum sed ejaculationem femineam seu secretionem diaphani, viscosi humoris, quae cum delectatione venerea locum habere solet.

Utrum Sancto Alphonso foecundatio, prout hodie concipitur, nota esset etiam dubitari potest, quamvis eo tempore non solummodo doctrina Galeni et Hippocratis, sed et systema medicorum Hollandicorum Graafii et Leeuwenhoekii plurimum divulgatum esset. Quando affert S. Doctor l. c. ab Auctore: " semper praesumi seminationem etiam mulieris, quando ipsa in coitu

magnam senserit voluptatem, esto seminationem non adverterit", procul dubio intendit jaculationem femineam, cum ovulatio et foecundatio absolute insensibiles sunt. Sic et aliis locis, ubi loquitur de cohibitione seminationis in muliere, de exspectatione seminationis uxoris, de excitatione mulieris ad seminationem, etc., seminatio mulieris cum excitatione venerea converti potest, cum haec ultima a libera voluntate pendens excitari possit, prior autem spontanea est, independens a voluntate.

Concludendo dicam:

Ea, quae clarissimus Auctor ex physiologia profert, scilicet ad generationem prolis requiri non solum sperma viri, sed etiam ovulum feminae, verissima sunt, cum sine his generatio haberi non possit.

Copula physiologice perfecta, ex qua conceptio sequitur, est illa, in qua elementa viri et mulieris mediante congressu sexuali uniuntur et principium dant evolutioni embryologicae foetus.

Copula perfecta, per quam conjuges fiunt una caro, est illa, quae inter eos, qui sunt potentes, habetur et ex qua generatio sequitur vel sequi potest.

Steriles, quamquam generare nequeunt, sunt potentes. Perficientes primo actum conjugalem, ponunt actum ex qua per se generatio sequi potest, etsi per accidens certissime non sequatur; fiunt una caro, matrimonium ratum inter eos existens consummant et reddunt indissolubile.

In hypothesi cl. Adversarii matrimonium ratum inter steriles non existeret, quia laborarent impedimento impotentiae.

Argumenta quae cl. Auctor affert ex auctoritate S. Thomae et S. Alphonsi non sunt ad rem.

Doctrina cl. Auctoris tantum valet quantum valent argumenta ejus; atqui nec ex probatis auctoribus, nec ex sensu Ecclesiae, nec ex ulla scholae doctrina probat conceptionem requiri ad consummandum matrimonium.

Ergo, cum melior sit conditio possidentis, rejicienda prorsus est doctrina Auctoris, ex qua, ipso fatente, sequerentur maximi momenti in praxi consectaria, quae consectaria, ut nemo infitias ibit, essent omnino aliena a scholae Catholicae doctrinis et Ecclesiae et fidelium sensu.

MIKOSA.

RESPONSA QUAEDAM AD ANIMADVERSIONES PRAECEDENTES.

Nolim Adversarius appellari: veritatem quaero, non victoriam.

Vis argumenti ex evectione matrimonii ad primaevam institutionem "Mikosam" effugit. Tota enim in eo vis est quod matrimonium Christianorum debeat esse saltem quoad essentialia perfectum ut sit indissolubile. Oportet ergo ut consummatio, quae utique essentialis perfectio est, sit citra controversiam posita. Atqui actus conjugalis ex quo nulla sequitur conceptio potius consummationis attentatio quam consummatio est dicenda. Parturitio autem absque dolore aliquid mere accidentale habendum est.

Dictum est "praehabito utriusque consensu" tantum ad innuendum prolem habendi desiderium idque solum posse eo pacto causam sufficientem esse dissolutionis.

Voces "per se" et "per accidens" ad verum ac genuinum sensum omnino revocari oportet. Vir fecundus et mulier fecunda capaces sunt copulae per se aptae ad generationem, licet per accidens impediatur generatio. Vir autem sive mulier sterilis incapax est copulae per se aptae ad generationem, licet per accidens, puta per miraculum, habeatur generatio. Unde cum "Mikosa" dicit, "si non concipit, est per accidens," mulier, scilicet, sterilis, sed coeundi capax, verum hujus locutionis sensum pervertit. Sterilitas quidem potest esse per accidens; at, sive sit per se sive per accidens, semper efficit ut tam vir quam mulier sit incapax copulae per se aptae ad generationem; incapax quidem matrimonium consummandi, non autem matrimonium contrahendi, utpote coeundi capax.

"Ergo steriles possunt peragere copulam perfectam." Distinguo: perfecte coire possunt, concedo; matrimonium consummare possunt, sive peragere copulam per se aptam ad generationem, nego. Quod enim est per se aptum ad effectum consequendum consequitur effectum saltem ut in pluribus. Ast per copulam sterilium numquam generatur prolis, nec generari naturaliter potest.

"In hypothesi cl. Adversarii matrimonium ratum inter steriles non existeret, quia laborarent impedimento impotentiae." Quam perperam hoc asseratur viderit lector.

Fateor apud theologos recentes hanc de matrimonii consummatione sententiam non reperiri. Sed est ipsamet S.

Thomae doctrina, quae decursu saeculorum immerito est post-habita. Cur enim S. Doctor seminum commixtionem exigit? Non alia certo ratione quam quod ejusmodi commixtio ad prolis generationem necessariam prorsus esse arbitrabatur. Demus ultro atque concedamus neque S. Doctorem neque Aristotelem cognovisse quid praecise veniret nomine seminis mulieris, quamve praecise partem in prolis generatione gereret mulier. At diserte docet S. Thomas mulierem materiam proxime dispositam ad generationem sumministrare, quod nos novimus ovulum esse. Et ideo Aristotelis vestigia premere videri potest quod doctrinam de materia et forma is enucleavit.

Accedit quod, prouti in articulo praecedenti expressis verbis notavi, tota inter theologos controversia circa hoc unum versabatur, num mulieri esset semen, num mulier seminando efficienter ad prolis generationem cooperaretur. Conveniebat igitur inter omnes quum a viro tum a muliere esse sumministrandum quidquid ad prolis generationem necessariam esset ut matrimonium rite consummaretur.

Quae lis ferme ad nostra usque tempora sub judice erat. Scimus autem nos quam certissime—id quod antecessores nostri scire omnino non poterant—ovulum mulieris ad prolis generationem necessario requiri. Causa igitur finita est—utinam finiatur et error! De hac re ne verbum quidem "Mikosa". At nemo est qui non videat hunc totius quaestionis cardinem esse.

EPISCOPUS.

ONE THING WRONG WITH DIOCESAN RETREATS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father O'Malley's article on the subject of Diocesan Retreats in the May number is illuminating—at least from the retreat master's point of view. But it does not cover the real difficulty as many of us, who make the retreat or are expected to make it, see it.

Most of us on retreat are like the soldiers in camp. One soldier from Camp Dix told me that when the armistice was declared the chief officers got leave of absence. As a result the regular drilling ceased; so there was not much order for a while and the boys felt miserable. They would rather drill

or be let go home. So it is with the retreats. The thing has to be done and we are willing to do it. It is good for us and the bishop has ordered it. But it is a failure when there is no evidence that it is to be the genuine thing. The one man who can make it genuine is not the retreat master but the presiding officer, the bishop if you will. If he makes it understood that there is to be silence, regular attendance at the exercises, respect for those who want to make the retreat in earnest by abstaining from loud talk, gossip, and foolishness that belong to other times and places, the priests will take his indications. He may have to correct once or twice, but not much oftener.

In my past experience the bishop at retreat was mostly out of sight, leaving the impression that he didn't want to run up against disagreeable situations. He was visible at the exercises, and he gave audiences to priests who had troubles to ventilate, cases to settle, or dispensations to ask—or wires to pull. The rest of his time was, as far as we could make out, taken up with devotion, listening to the conferences, and examining his mail. The retreat master on several occasions besought and conjured the Fathers to observe silence—and even threatened. It had no effect, and he came to the conclusion that he was making a demand which for some reason or other was against approved custom.

I have attended clerical retreats in three dioceses. They were not all alike. In one the bishop was an example to all and the retreat was, I think, a success, though it should be said that the number of retreatants was not as large as in the other two dioceses. Here they have been failures, during the last seven years at least. Where silence is not observed, the foreign priests are as a rule the most noisy, and their clatter makes it impossible for anyone to keep recollected. Sleep at night is often impossible, and recitation of the office becomes a babel that can profit nobody. The remedy is not to be gotten from the retreat masters; they do their duty well enough; but they have no authority, and police methods are out of place. Where priests cannot be induced to do what every one has to do who pretends to make a retreat, the so-called diocesan retreats are a misnomer, to the injury of diocesan reputation. Let us call these biennial gatherings so-

cial reunions where we get a good opportunity to make a confession and to listen to some interesting expositions of time-honored truths, sweetened with a certain amount of flattery from the good Father who has to keep an eye on the reputation of his order and on general principles of good-fellowship. Of course the editor wont print all this; but everybody knows that I am not exaggerating, though the trouble is not the same everywhere.

TIMOTHY.

BOUNDARIES OF PARISHES IN THE NEW CODE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The boundaries of parishes are to be territorial, according to the ruling of the new Code. Hitherto in this country there were and in consequence still are several parishes within the same territory. In some places people of various languages were grouped within the same limits and attended the same parish church. The priests in charge of the parish sometimes knew the language of the people; sometimes the people had to content themselves with such care of their souls as conditions would afford. Many of course were lost to the Church for lack of priests or because they could not be ministered to in their own tongue. It was not a case of "murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration". But the twelve could "not leave the word of God, to serve the tables" (Acts 6: 1).

The Third Council of Baltimore, quoting the Second, took a step forward in parish legislation for this country: "ut paulatim, et quatenus per adjuncta liceat, disciplina nostra hac in re Ecclesiae universae disciplinae conformetur" (Cap. V, 32 ff). It arranged for irremovable rectorship: "descriptis accurate limitibus, unicuique ecclesiae assignetur". But it left appointment of parishes on national lines to the discretion of each Ordinary in his diocese, if we can judge from silence on this matter and from the actual procedure of each Ordinary in this instance.

Then we were subject to Propaganda. Now however we are governed by the new Code. "Territorium cujuslibet dioecesis dividatur in distinctas partes territoriales; unicuique

autem parti sua peculiaris ecclesia cum populo determinato est assignanda, suusque peculiaris rector, tanquam proprius ejusdem pastor, est praeficiendus pro necessaria animarum cura" (Can. 216 § 1).

That prescribes territorial limits for parishes from henceforth. However it does not forbid Ordinaries to establish parishes "pro diversitate sermonis seu nationis fidelium in eadem civitate vel territorio degentium", but "non possunt sine speciali indulto apostolico", and with regard to such already established: "ad constitutas autem quod attinet, nihil innovandum, inconsulta Apostolica Sede" (Can. 216, § 4). The question of finances necessary for a parish is not the principle consideration: "si prudenter praevideat ea quae necessaria sunt aliunde non defutura" (Can. 1415, § 3). Territorial boundaries for parishes are traditional law both for the erection and the dismembering of parishes. The Third Council of Baltimore as well as the Second quoted it: "Concilium Tridentinum dein Episcopis injunxit, ut in civitatibus et locis, ubi nullae essent parochiales ecclesiae, quamprimum fieri curarent". III Plen. Conc. c. V, 31. Trident. Sess. XXIV, de Ref. c. 13.)

The wisdom of the new Code is apparent. On the one hand it does not disturb past arrangements. It confirms the basic rule for new parishes. On the other hand, it does not coerce adverse conditions to the detriment of the faithful. "Exceptio firmat regulam." Ordinaries are credited with such zeal for the good of souls, to petition for the required special Apostolic indult whenever necessary.

Conditions in this country were—they will perhaps be so no longer—different from those in other countries. Foreign languages are still frequent in some districts. People speaking them could not be spiritually cared for, especially in the first generation, unless they were served in a language they could understand. Will it be so no longer? While the Church helps to unify the nation, it does not forget its first duty, saving of souls through the medium of preaching: "vocem meam audiunt" (St John 10: 3 and 7). Will there be continued immigration from countries where our language is unknown? This language question is not confined to the German; there will be greater concern about the Slavic, Oriental,

and Italian. Exuberant patriotism can be no guide in this matter. Theory and practice may be at variance.

In the report the Ordinaries are to make to the Holy See there are two pertinent questions. The first in Chapter I: "An adsint paroeciae per linguas seu nationes distinctae et an per familias et non territorio divisae, et quo jure?" The second in Chapter III: "Utrum numerus Ecclesiarum in singulis oppidis vel paroeciis fidelium necessitati sufficiat?" The *quo jure* in the first is not prohibitive but explanatory. It may be both necessary and useful to establish parishes on national lines. The other, at first sight, seems to look to convenience of numbers rather than to benefit of populous parishes. However, multiplying churches does not necessarily mean new parishes, they may be chapels of ease or succursals: "ut utilius bono fidelium consulatur: quae tamen pars non est dismembrata, sed suum retinet nexum cum reliquo paroeciae territorio, ita ut populus hisce curatis ab Ordinario speciali ratione commissus non desinat pertinere ad parochum totius paroeciae." (*Act. Apost. Sedis*, Annus XI, vol. XI, p. 49). That may be a solution in perplexing cases.

JOS. SELINGER.

REMOVABILITY OF PASTORS OF "NATIONAL" CHURCHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

After reading the article, in the May number of the ECCLESIASTICAL REVIEW, on "They are Parishes and their Pastors are Parish Priests," it seemed to me that the writer excluded from this class "national" parishes and their pastors by the reference he makes to them, so that the conclusion would seem to be justified that these parishes and their pastors are not "canonical," therefore the pastors need not say the prescribed Masses *pro populo*. Is this correct?

In the recently promulgated decrees of the "Sixth Boston Synod" pastors of national parishes are designated as "removable parish priests," without any distinction. In many dioceses certain national parishes had been declared "irremovable" by their bishops before the new Code obtained, and candidates for the pastorate of these were and are still subject to the formula of a concursus in case of a vacancy. Now, if

the above statements are correct, the point of the irremovability of these would naturally arise, and with it the question: Have these parishes been reduced by the new Code to the status of "removable parishes", as the general terms of the Sixth Boston Synod seem to indicate?

SACERDOS ANCEPS HAERENS.

May 4th, 1919.

THE CATHOLIC PULPIT.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the numerous articles and communications on Preaching, published lately by the REVIEW, I do not remember having seen that any mention was made of Cardinal Newman's short discourse on "University Preaching." In my edition of his works (Longmans, 1902) it is included in the volume entitled *Idea of a University*.

I have read that admirable short treatise time and again, and learned something new from it at every reading. It is not, as the title would indicate, a plea for, or a treatise on specialized sermons for University audiences. What the Cardinal says there with his usual simplicity and depth is applicable to all sermons, and can and should be taken to heart by all preachers. Indeed, outside of the Pope's letter on the subject, I know of no other who expounds the whole matter so lucidly and convincingly and in such a brief compass, as does Newman. Even Manning is diffuse in comparison.

Now that so much emphasis is laid, and justly so, on this important part of the pastoral office, every priest will find it well worth his while to look up and digest that seemingly forgotten little treatise of Newman. Both the matter and the manner of its presentation will amply repay him for his pains.

SACERDOS.

IRREGULARITAS EX DELICTO.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March 1919 number of the REVIEW on page 304, there appear a question and response on the irregularity arising from the usurped exercise of a sacred order one does not possess. In the answer it is stated that the seminarian in the

case does not incur the irregularity because the law affects only clerics. May I submit that this is an erroneous interpretation of Canon 985, n. 7. The statement made is quite true in the old law, but the new Code distinctly states, "Qui actum ordinis, clericis in ordine sacro constitutis reservatum, ponunt." The law therefore is not confined to clerics, but now includes even laymen. Of course now as before this irregularity is incurred only when the offence amounts to a grievous sin (c. 986), hence only the lack of "malice prepense" could excuse the seminarian from the irregularity.

J. J. H.

NEW METHOD OF NOMINATING BISHOPS FOR CANADA AND NEWFOUNDLAND.

In the *Analecta* of this number of the REVIEW is given a decree of the S. Consistorial Congregation outlining the method of proposing names for bishoprics in the Dominion of Canada and Newfoundland. The new mode of procedure will become effective in Lent of 1920. In substance the plan is the same as that now observed in the United States, and prescribed by a similar decree (25 July, 1916) since April of 1917.[1]

Hereafter, instead of the nomination of three candidates for a vacant see, the bishops are to convene every two years to propose an indefinite number of eligibles for episcopal appointment. The names of the candidates, with pertinent credentials, are to be presented to the Holy See, and from the list the Sovereign Pontiff will select the bishops.

ELECTORAL PROVINCES.

In order to facilitate the meeting of the bishops who have to propose candidates for the episcopate, the Church in Canada is divided into seven groups. The suffragans of Halifax, Montreal, Ottawa, Quebec, meet under their metropolitans. The ecclesiastical provinces of Kingston and Toronto form a separate group under the presidency of the senior archbishop. Similarly the provinces of St. Boniface, Regina, and Winnipeg unite in a single convention; so do the two provinces of Edmonton and Vancouver. Vicars apostolic combine with their metropolitans.

[1] ECCLESIASTICAL REVIEW, January, 1917, pp. 58-63.

Preliminary Nominations.

Every two years, at the beginning of Lent, each bishop is to send to the archbishop or senior bishop at the head of his group a list of names of priests well known to him (they need not belong to his own diocese), whom he deems worthy and competent to fill the episcopal office. To secure adequate knowledge he is free to make inquiries. But all the information thus obtained is in the strictest sense confidential, and may not be revealed to anyone outside the conference of bishops. Nor is the bishop free to make known to anyone, except the metropolitan or senior archbishop with whom he officially communicates, the names thus proposed.

To the names presented are to be added statements regarding the native origin, present residence, and official position of the proposed candidate.

The metropolitan makes an alphabetical list of all the names received by him, together with those he himself may wish to propose, and sends a copy to each of the suffragans for the purpose of obtaining from them their own judgment or knowledge of the candidates proposed. In this list there is to be no mention of the source from which the names were received. The injunction of secrecy to safeguard the reputation of the persons concerned is so strict that the bishops are cautioned to abstain from seeking further knowledge rather than run the risk of manifesting matters which the individual has a right to consider private and affecting his reputation.

Discussion and Final Nomination.

Sometime after Easter the bishops are invited to meet. The convocation is to be in the manner of an informal conference without advertisement that might lead to public comment.

At the meeting, which opens with prayer, all the bishops present are to take the oath of secrecy regarding the transactions.

The rules governing the proceedings of the conference are definitely announced, and a secretary of the conference is elected from the bishops present.

Then follows an examination of the lists in the hands of the presiding metropolitan, in order to determine the most

worthy and capable candidates ("digniores et aptiores"). These are to be selected with strict impartiality, after being discussed with discretion and in the spirit of true charity, consulting solely the good of Christ's Church.

The determining factors in the selection of candidates are: sufficiently mature age, approved by prudence and ripened experience, ecclesiastical learning, sound principles of faith and doctrine, unblemished conduct and sincere piety on the one hand; on the other, administrative ability, strength of character, disposition and health which give promise of successful and edifying government in the episcopal office.

When all undesirable candidates have been eliminated by open discussion of their actual merits the remaining "probatissimi" are voted upon, each candidate separately, in alphabetical order.

The voting takes place by secret ballot, each bishop receiving three balls (white, black, and colored) for the purpose. The white ball means "approved"; the black "disapproved"; the colored is to indicate abstention from voting. The two balls remaining in the hands of the bishops are placed in a separate urn after the actual votes have been deposited in another. The number of balls in the election urn (which must correspond to the number of bishops present) is then noted by the presiding archbishop, whilst the secretary takes down each name and count.

If it be thought desirable to reduce the list further to such candidates only as are preferred from among those presented by the first count, a new election by ballot may follow.

The final list agreed upon by vote is the one to be reserved for transmission to the Holy See.

Additional Information.

The Sovereign Pontiff reserves to himself the right to obtain through the Apostolic Delegate further information regarding the candidates presented by the bishops, so as to ascertain their fitness for certain dioceses about the needs of which the Holy See alone has complete and all-sided knowledge.

If a bishop deems it advisable, he may also express separately to the Roman authorities his private views regarding certain candidates whose names he knows to be on the lists.

Whatever is said in the conference regarding the candidates, their special fitness or worthiness for the episcopal office, etc., is to be minutely recorded by the secretary.

Before the conference adjourns, the secretary is to read the minutes of the proceedings, that they may receive the approval of the assembled bishops.

A copy of these proceedings is then made, and signed by the archbishop presiding, by the secretary and by all the members of the conference. This authenticated copy is transmitted to the Holy See through the Apostolic Delegate.

The original minutes are to be kept for a time (one year, or less if advisable) in the secret archives of the archiepiscopal chancery. After that they are to be destroyed.

PLEA FOR A LARGER MISSIONARY OUTLOOK.[1]

To the Editor, THE ECCLESIASTICAL REVIEW.

Two years ago, I wrote editorially as follows (in *Our Sunday Visitor*) on "Our Duty Toward the Pagan and the Heathen".

God has commanded the Church to teach all nations; therefore, it goes without saying, the Church is equal to the task, if only men and means can be secured to work the field. The spread of the faith should have been more rapid in the past, and should now go on far more swiftly than it does. It is true that the national feeling in some countries against the relinquishment of a centuries-old traditional religion has been the greatest obstacle to the introduction of the faith. However, did not Francis Xavier and others succeed marvellously even against this obstacle?

To-day the sentiment of heathendom has greatly changed, and the prestige of America has changed this former bitter feeling against Christianity into one quite sympathetic. Hence, it is the Church's pressing duty to evangelize all peoples, and to do it quickly. Consider how rapidly the Western world, the different countries of Europe, were converted from paganism and barbarism to Christianity. The work was all completed more than a thousand years ago. Quick work was done in South America, in Mexico, in the Philippines, and even in this country by the pioneer missionaries among the Indians. "Now is the acceptable time" for the conversion of the Orient, but

[1] This communication was intended for the April number of the REVIEW, but was held over for lack of space.

greater systematic effort must be employed, men in large numbers must be sent to these fields, the sacrifices of Christians must support them, and the prayers of Christians must back their labors.

It should put Catholics to shame to think that Protestant laymen have recognized these needs first; or, rather, that they first took action commensurate with the big problem. The Laymen's Missionary Movement, a few years ago, set out with the determination of placing 25,000 men in the Foreign Mission field during this generation, to contribute $1,000 annually to the maintenance of each, or $25,000,000 a year for all of them.

Now, remember, the 24,000,000 Protestants in this country alone are aiming at the accomplishment of this feat; the Protestantism which is so disunited, which seems to be so powerless at home, which is the constituent of several hundred irreconcilable sects.

Raise this sum! Why, my dear reader, at the last Protestant Missionary Congress it was reported that the annual gifts to Home and Foreign Missions by the Protestants of the United States amounted to $50,000,000—twice the amount needed to support 25,000 missionaries at $1,000 a year each. The startling figures do not look so big when we consider that they represent only $2.00 per member each year.

You will say that Catholics could not begin to do anything like this because of their greater poverty, because of their expensive parochial school system, etc. Yes, they could, (1) because their Church does not need money for many other purposes for which Protestants are assessed; for instance, the support of the widows and orphans of preachers, the higher salaries of Protestant ministers (and the far lower cost of maintaining Catholic missionaries); (2) because it is unnecessary for any individual to contribute much. It is only necessary that *all* give *several mites annually*. All that is needed is *system*. Just think at what cost our forbears received the faith, and how easily it became our inheritance. It is the faith which the Apostles themselves spread over the earth; which 10,000,000 members (risking everything to embrace it) finally died for in the first three centuries; which Patrick, Boniface, Augustine, Martin, Ansgar, Cyril and Methodius, Stephen, and other zealous missionaries brought to the countries from which our grandparents recently moved; the faith which inspired the Crusaders, which moved the Sons of Loyola to penetrate the wilds of our forests in behalf of the savage Indians, which to-day should mean more than life to every one of us. Yet, I ask you again, how much have *you* given, not in any one year's time, but in your lifetime? How much, do I hear most of you acknowledge —not one dollar? The Catholic Church is obligated by its very mission to look upon the quick conversion of the pagan nations as its

business proposition, to deliberate on the best way to secure workers for these portions of the vineyard, and to devise a system which will give them bread and clothing while they are doing the most urgent work of God here on earth.

While Protestants were not more astonished than the unchurched at the success attending the effort to raise $25,000,000 for Home and Foreign Missions during the year 1917, a single denomination (the Methodists) is now going out after $85,000,000. It is expected to raise $20,000,000 in *the one week* from 26 April to 4 May. Sixty thousand laymen have consented to address Methodist congregations in four-minute speeches during that week. Some big city dailies have agreed to give advertising space free of charge to assist the campaign, and 160 "Ad" clubs offer to work for the movement without any pay. The work of "training the workers" for the big "Drive" is now in progress. The Presbyterians, who are not one-third as numerous as the Methodists in the United States, have set $70,000,000 as their goal for five years; but they recently raised $39,000,000 this year in one month.

Protestant churches at home thrive better because of this activity in behalf of missions. Their leaders are so convinced of this that they are ever aiming at greater endeavors in this direction. They have learned that stories of missionary experiences delight as well as enthuse an audience, and they have learned that the best way to make people appreciate what they have at home is by portraying the sad conditions of those who lack it abroad. The Protestant leaders have discovered that church-workers like to take hold of big tasks, and since they keep an eye on big men and cultivate their interest, they always have workers equal to the task to be performed.

It was John R. Mott, the director of several Y. M. C. A. Drives for War Welfare Work, who urged the bishops of the Methodist Church in this country to celebrate its centenary by raising $85,000,000 for general church needs. The Methodists have since decided to make it $105,000,000. Of course, they expect to "go over the top". Recently 3000 lay delegates met in Chicago to consider this problem and to receive instructions; 1500 Methodist ministers were also in attendance, each pledging to do more than his quota.

Charles S. Ward, who has headed many big " Drives ", said at this Convention:

> The centenary will be put over primarily by business men. We want the big business men of every church to sacrifice time to do it. I have enlisted a million men in these drives, hundreds of thousands whom I know personally, and I never knew one who was not blessed by reason of the sacrifices he made.
>
> I have had the pleasure of carrying in my pocket a subscription for $1,000,000. If other churches will follow the example of the Methodist church in this centenary, there will not be a man or woman in the world who will not have a chance to receive the gospel.

More than two years ago, before we had learned how big " Drives " are conducted, I reminded our clergy of the excellent opportunity we have over the Protestant denominations in our " Six Weeks Self-Denial Season ".

Few of our people fast during Lent as the letter of the law prescribes; the Church's Lenten laws have been so modified that there is little genuine penance performed by the generality of Catholics. Why should we not inaugurate, and *now*, a concerted movement to secure voluntary self-denial offerings from our people for a big General Fund, asking that much of their penance take this form of " almsgiving ".

There are 5,000,000 Catholic families in the United States. During the whole season of Lent it would seem that an offering of $2.00 per family should be a small one; yet the grand total would be $10,000,000 for the needs of the Church at home and abroad.

This money would have additional power because of the blessing which would accompany it; for every contribution would be made from the supernatural motive of penance; every offering would tell of some mortification voluntarily performed; children would be urged to give what they save from staying away from the movies; men, some of the money which they would otherwise have spent on tobacco, cigars, or liquor; ladies, what they would have given to the confectioner, what they would have spent for shows, house parties, etc. If the Protestant people observed Lent as Catholics do, if they came out to church twice a week in half as large numbers as Catholics do—O, what an advantage would be taken of the opportunity to get millions of quarters and dollars for the missions.

Our Catholic organizations have meant well in the past, but not until the war did they seemingly know how to proceed. We have several big national organizations, which, at their annual conventions, resolve to undertake this or that work; they appoint committees to devise ways and means for its accomplishment. But this is usually as far as the organizations get. The committeemen have business or religious interests of their own to look after; no arrangement is made to pay for travel and hotel expenses or for the time which must be spent on their problems. In consequence, the full membership of the committee never meets, and the project dies a-borning.

Big works need not only big men behind them, but the undivided attention of these men. To conceive, to devise ways and means, are the smallest portion of the work; workers must be enlisted and enthused, in order that they may in turn enthuse the thousands and millions who are expected to give. The first thing that Protestants think of when calculating to "put over" something big is, "How much will we pay the men who will give their time, talents, and work to this project?" "Where will we get the money to pay them with?"

If we raised a first fund (this year), provision could be made to use some of it for the financing of such big enterprises as referred to. *It pays to pay* men for their services; they cannot accomplish much when their attention is divided; their attention must be centered on one thing; and that one thing must be their job.

There is no good reason why we should not copy the business methods of our competitors, legitimate methods conceived by our country's most successful business men, methods which have been tried out and proved most effectual.

It is greatly to be wished that our Catholic leaders were behind a movement based on considerations tersely presented by a Methodist leader as follows:

> The people of the non-Christian countries will ask why the benefits of Christianity have not been brought to them earlier. Shall we answer, because there was no church with the faith and the courage to undertake the task?
>
> So here is a chance for everyone to make an investment in the kingdom of human souls. Here is an opportunity to look through your catalog of investments once more and take a block of stock in

the kingdom of God. We have eight days to raise $35,000,000. Some say we will make it $50,000,000 before the thing is over. But we must go over the top in these eight days.

We are thinking in terms of the world and not in the confines of the state or nation. The response that comes from the church everywhere is the voice straight from the heart of a great Protestant body stirred to the very depths of its soul, thirsting in its ardor for the healing of the nations.

No opposition has developed so far as to this great move to make the world safe for Jesus Christ. It is not a move of a few fanatics, but of every member.

In the Centenary movement we will have a capitalizing of the resources of the church, both material and spiritual. The capital is to be turned over to the directors to go into the business of spreading the healing salve of Christianity over the sore places of the world.

The system has been mapped out by representative business men of the church and is based on a scientific survey of the world.

J. F. NOLL.

Huntington, Indiana.

THE OBLIGATION OF A BEQUEST FOR MASSES.

Qu. "Three thousand dollars to St. Ives' Church for Masses for one year"—how is this clause in a will to be carried out?

A. says: Give one thousand five hundred to the church funds, and let the pastor say as many Masses in the year as he is allowed by Canon Law to say.

B. says: The priest is to say or have said 365 Masses and take $365.00 for that purpose and let the rest go to the church funds.

C. says: The money is to be disposed of by the pastor for 365 Masses, to be said either by himself or some one else. Nothing is to be placed in the church treasury.

The reasons given by A. and B. are that the bequest is for the church, and that it should get the benefit as fully as possible. The reason given by C. is that, as the sum was for Masses to be said within one year, the money is due to those who say the 365 Masses.

What is the opinion of the REVIEW?

Resp. The bequest must be disposed of in conscience according to the testator's intention, as far as that can be ascertained not merely from the barren terms of the will but from all the known circumstances of the case. The phrase "for Masses for one year" in a church which is definitely named means that the priest or priests of that church are to celebrate

Masses during the term of one year according to the testator's intention. For this service they are to have the benefit of three thousand dollars.

The bequest does not say three thousand Masses (which in that case would have to be said with the application of the usual diocesan stipend), but "Masses for one year". The testator puts a burden, a definite obligation upon a definite parish church, the character and personnel of which are assumed to have been known to him when he made his will. For this obligation he offers three thousand dollars. Whence we must conclude that if the pastor of said church accepts the obligation, the benefit accrues to him in full.

The obligation is not left undefined. The will designates an institution, a church, that is to say the clergy ministering to that church, as known to the testator. Hence, if there be but one priest, the possibility of saying Masses for one year is limited to him—not for the saying of 365 Masses, but for as many Masses as he as pastor is permitted to say by the laws of the Church (not by the parish circumstances that call for funeral or nuptial or other Masses that permit of a substitute celebrant). This would mean that he is to give all the intentions for Masses which are at his *personal* disposal, for the testator. The *Missa pro Populo* is *not* his to give away.

If there be more than one priest attached to the church, the term "to St. Ives' Church" would include the assistant priests who share the administration. Hence the pastor would have to divide the three thousand dollars in proportion to the number of Masses said by them according to the intention designated by him. For the testator had in all probability no thought that there could be any hindrance to such an arrangement. But if the parish duties make the daily celebration of Mass for the testator's intention during one full year impossible (and here we must count the 365 days of a civil year), the obligation on the part of the church or its rector in accepting the bequest according to its terms would still be either to get substitutes to say the required number of Masses with a proportionate stipend for the same, or else to get substitutes for parish functions which prevent the saying of these Masses. The stipend for each of the Masses of the bequest would always have to be in proportion, and not merely according to the custom or statute of the diocese.

RINGS WORN BY CLERICS AT MASS.

Qu. May a member of a religious community in which the priests wear a ring to which they are entitled by their profession, celebrate Mass wearing this ring?

Resp. From the canons of general legislation as well as the new Code it appears that the wearing of a ring at Mass is not permitted to simple priests without a special Apostolic indult. Even where the ring is a legitimate token of office, such as the doctorate, a priest may not wear it during liturgical functions. That privilege is reserved as a mark of ecclesiastical authority to bishops and prelates. Nor does custom establish a right of this kind, as has been declared by the Sacred Congregation (S. R. C. in Piscien. 9 March, 1894). The constitutions of the community in question, if approved by the Holy See in general terms, should contain the expressed approval for the wearing of the ring at Mass. At other times it is of course merely the mark of religious profession, and implies no assumption of ecclesiastical authority.

UNIFORM COLOR OF VESTMENTS.

Qu. Is it permitted to wear vestments of different colors at sacred services? For instance, to wear a white stole and purple cope at Vespers, or the same at Benediction? I would be very grateful for enlightenment on this matter. C. J. J.

Resp. The cope and stole worn at Vespers and Benediction of the Blessed Sacrament should be of the same color. The Sacred Congregation in a decision of 27 May, 1911, answering a question proposed by the Master of Ceremonies of Westminster Cathedral: "Cujusnam coloris debet esse, stola presbyteri exponentis, quando Benedictio SSmi Sacramenti immediate sequitur Vesperas solemnes, nec celebrans cum pluvialistis recedit a choro?"—replied: "Ejusdem coloris ac paramenta celebrantis".

A LEGAL FORFEIT.

Qu. Will you kindly give a solution of the following case? A., a real estate owner, has a house for sale. B., after inspecting this house, offers to buy it from A. Both enter into an agreement whereby

B. is to pay A. the sum of $25.00 before entering into the house, and thereafter certain sums at intervals agreed upon in their contract. B. delivers the first payment of $25.00 to A. One week afterward, before he has moved into the house, B. for some unknown reason informs A. that the house does not suit him. He wishes, therefore, to break the agreement, and lays claim to the money paid to A. On the other hand, A. contends that the money belongs to him, since B. failed to live up to his part of the contract, and, also, because it is the custom of real estate owners to keep money paid to them under such circumstances. To whom does this sum of twenty-five dollars rightfully belong? Did B. by his action deprive himself of all right to this money?

Resp. The sum of twenty-five dollars paid before assuming possession of the property which B offered to buy was evidently required by A, the real estate owner, as what is known in law as a forfeit in case the purchaser refused to fulfill the agreement. Such forfeit is commonly understood to be not only a token of good faith in the prospective buyer before taking possession, but also a fair compensation for the accidental loss of opportunities to sell the same property to any other party who might have made offers in the meantime. A is entitled to the forfeit both in law and conscience, and if B failed to realize the condition, he should have obtained a receipt for the money stating that it was returnable to him in the event of his withdrawing from the transaction.

DISTRIBUTION OF HOLY COMMUNION DURING MASS.

Qu. May a priest vested in surplice and stole begin to give Holy Communion while another priest is beginning to celebrate Mass at the main altar? I assume the case of a church in which there is a large concourse of communicants, necessitating the distribution of Communion by two priests in order that the altar may be free in time for the next Mass.

Resp. There is no law forbidding the distribution of Holy Communion within or outside the Mass according to the needs of the faithful. Hence in case of necessity the procedure above mentioned would be admissible.

It is, however, manifestly to the prejudice of general devotion and the reverence due to the Blessed Sacrament and the

Holy Sacrifice of the Mass, to make the foregoing method the norm in a well-regulated parish. Unfortunately we are creatures of habit, bad as well as good. What has been the rule for a long time in the matter of timing the Masses on Sundays and holidays of obligation is supposed often to be a necessity. It is the part of pastoral wisdom to arrange the time of the services so as to consult piety and the reverence due to God, rather than misapply the principle "sacramenta propter homines," to the loss of devotion to the Real Presence.

KISSING THE BISHOP'S RING.

Qu. In meeting a bishop on a railway train or at a public gathering, is it obligatory to kiss his ring?

Resp. The bishop wears his ring in token of authority; and to kiss it is a public profession of obedience and reverence. There is moreover a special indulgence (Pius X, 18 March, 1909) to be gained by the act. But whilst the expression of this obedience, reverence or devotion, may be made at any time or place, it is not obligatory, except on official occasions or in the liturgical worship when the rubrics prescribe it as part of the regular ritual. Outside these occasions the rules of good sense and propriety which guide us in making profession of faith and loyalty are to be followed. When a public assembly brings together a body of Catholics who feel free and unembarrassed in expressing their devotion, the kissing of the bishop's ring is quite proper; otherwise it will be neither expected, nor probably understood by the public unfamiliar with Catholic devotion.

OPEN CASKET AT FUNERAL MASS.

Qu. Is there any ruling in the rubrics that prohibits the coffin being left open during the funeral Mass of a priest?

Resp. General custom, recognized by the rubrics (Tit. VI, 17), "presbyteri habeant caput versus altare," sanctions the practice of having the body exposed to view during the Mass and Absolution, unless there be special regulations, as during epidemic, for closing the coffin during the obsequies.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Dr. Torrey's Theory: The Aftermath.

A fancied Aramaic source of the first part of Acts has long been in the stock of vagaries upon which the higher critic freely draws.[1] None of these high-steppers on the show-track of criticism made any attempt at fair play, until Dr. Torrey was entered on the lists. His attempt was futile; in reality it was a foul and a sham. He made much show of learning, and then drew conclusions that his philological studies did not warrant.[2] It is interesting to note the aftermath of Dr. Torrey's study.

I. Wilson. Whole-hearted is the applause given to Torrey by William Jerome Wilson, Professor of Latin and Greek, College of the Pacific, San José, and Instructor in N. T. Greek, Pacific Unitarian School for the Ministry, Berkeley, California. He argues from both textual and higher criticism.

1. *Textual Criticism of Wilson.* The theory now becomes an admitted fact. Torrey worked on the hypothesis that Luke knew Antiochian, not Judean Aramaic. For Antioch is some 275 miles away from Judea; and an Antiochian could not possibly understand his language as spoken at such a distance. How could a New Yorker ever understand Boston English? Wilson stretches this hypothesis much further. He thinks to find Luke ignorant of constructions that are common to all dialects of Aramaic and to other Semitic languages. We instance three of these "errors" of Luke.[3]

(a) Acts 1:2, "My first account, Theophilus, I drew up concerning all that Jesus did and taught from the beginning until that day on which He was taken up to heaven, after He had, *by the help of* the Holy Spirit, given instructions to the Apostles whom He had chosen". The last injunctions of our Lord, laid upon the Apostles in most solemn form,[4] were accompanied by the illuminations and inspirations of actual

[1] Cf. "The Aramaic Acts", ECCLESIASTICAL REVIEW, April, 1919, pp. 461 ff.
[2] Cf. "Dr. Torrey on Acts", ECCLESIASTICAL REVIEW, May, 1919, pp. 577 ff.
[3] *Harvard Theological Review*, January, 1918, pp. 74 ff.
[4] Matthew 28:18 ff.; and Mark 16:15 ff.

grace,—i. e. "*by the help of* the Holy Spirit". This activity of the Spirit Luke indicates by the preposition διά. The construction is usual in Attic and Hellenistic.

Oh, thinks Wilson, that was not in the source of Luke. The Aramaic document had the preposition ב ; and meant "in the case of, in the matter of, concerning". The original text read: "after He had given instructions *concerning* the Holy Spirit". Luke misunderstood. The inspiring Author of Scripture was wrong. So Wilson sets things right. What gaping gullibility is demanded of us, if we are to gulp down this "correction of Luke".

(b) Acts 15: 14, "Simon has narrated *how* God first visited the gentiles, to choose from them a people to bear His name". Wilson sees an error in καθώς, Vulg. "quemadmodum", *how*. He has not established the Aramaic source of Luke. But once this is boldly assumed, the San José professor makes still more bold in an arbitrary reconstruction of the text. The original Aramaic had *kedhî*. This word is rather loose and flexible in use, somewhat as the Hebrew *ká'ashér*; and means "like, as if, according to, according as". Luke did not know this, poor fellow; the Holy Spirit and not Dr. Wilson guided him. So Luke erred; and the Church erred with him. A voice from the Pacific rescues us. That far cry translates: "Simon has made a report, *which sounds as if his main contention were correct*, viz. that at the very start God looked ahead to take from among the Gentiles a people for his name".

All this is fancy-fetched. The meaning of καθώς is quite clear; it stands for ὥς, a particle which introduces an indirect discourse.[5] Witness to this interpretation is the Vulgate *quemadmodum*, analogous to the English *how*. Luke's Hellenistic use of καθώς parallels the construction of *quemadmodum* in the Pandects and Latin rhetoricians.[6] There is no need whatsoever to hunt for an Aramaic source of this clear Hellenistic sentence.

(c) Acts 12: 25, "Barnabas and Saul returned *to* Jerusalem, after they had fulfilled their ministry". Here the text is doubtful; some witnesses favor *to*, others *from* Jerusalem. In either case, according to Dr. Wilson, Luke was wrong.

[5] Luke 8:47; Acts 10:28 and 38.

[6] Cf. Forcellini, De Vit edition. Prato: Aldine, 1871.

The original Aramaic had a "dative of advantage." The text read: "They returned when they had finished their service to Jerusalem". Luke erred in think that his source wrote of *a return to* or *from* Jerusalem. "This is a hard thing to believe of Luke, and yet in view of some of the other errors of which he has been convicted it is not wholly unthinkable".[7] What is most unthinkable is that any one should palm off such gratuitous assertions as textual criticism.

2. *Higher Criticism of Wilson.* Since this Unitarian corrector of Luke is thus unscientific in manhandling the sacred text of Acts, we expect to find him Quixotic and extravagant in the free-lance field of higher criticism. Our expectation is fulfilled. Dr. Wilson argues, from two literary *facts* (?) in Acts 1-15: 35, to a complete Aramaic document as the source of our history of the early Church. This Aramaic book was written c. A. D. 49-50. Luke got it in Palestine; and did the best he could in the translation thereof that is now extant.

The first stylistic *fact*, trumped up by Wilson, is the "degree of literary and artistic unity discoverable in the section 1-15: 35." It is all fabricated *à parti pris*. The fiction is most artistic. There is the Ascension to astound the reader at the very start. Then Matthias is chosen to complete the twelve. That number 12 is part and parcel of the artistic unity of the fabrication. The day of Pentecost, on which tradition taught that the Torah was given, is fittingly selected for the spiritual baptism. All leads up in unity of motif to the *glossolalia*. Here again occurs the number 12. The ecstatic utterances of the 12 are understood by folk from 12 regions of the world. And all ends happily in the admission of the gentiles into the Church.

To all this trumpery of Dr. Wilson, we make reply that there is in Acts a unity of fact narrative, which is in keeping with the purpose of Luke. That purpose is to supplement his Gospel; to tell the history of the Church from the Ascension to c. A. D. 64. Facts are given as they occurred: they are not made to order by a partisan propagandist of an universal Jahwistic religion. Why, by Wilson's method one might reject as spurious every historical document which showed an orderly arrangement of its narrative. There is such a thing

[7] *Harvard Theological Review*, January, 1918, p. 84.

as a philosophy of history. Great and fundamental principles, be they good or evil, effect a uniform trend of events in a nation's history. And the uniform trend of events at the dawn of Christianity was due to the unity of its members in the Mystic Christ, the Church. All were charged with the same dynamic, grace; all were vitalized by the same principle of supernatural life.

Moreover, Dr. Wilson is most arbitrary in the shrinkage of fifteen to twelve nations, that understood the Apostles in their own tongue.[8] Without a shred of argument, he merely says:

> Harnack is surely right in suggesting the rejection of the reference to "Judea" in verse 9, and to the "Cretans and Arabians" in verse 11, thus leaving an even twelve, again the sacred number.[9]

Why is Harnack "surely right"? Because this wild suggestion fits in with Wilson's wilder theory. Only by such unwarranted juggling with the inspired text, and by prostituting his reason to the very degradation of imbecility, may one conclude with Dr. Wilson that this narrative of the beginnings of Christianity "is manifestly enough artificial, an imaginary reconstruction of an early period from the standpoint of a later one".[10] To this Californian professor we may fittingly apply the indictment he makes against his straw man, the supposititious Aramaic source of Luke: He "has controlled his sources, and not been controlled by them; he has skilfully adapted his material to his own ends".[11]

Because of this skill, peculiar to the higher critic, Dr. Torrey welcomes Professor Wilson most heartily to the ranks of those benevolent Aramaic scholars who would substitute "such stuff as dreams are made of" for the inspired text of Acts.[12]

As for the rest, Dr. Wilson seems not to know what *glossolalia* means. He wrongly uses the term to indicate the miracle of the gift of tongues on the first Pentecost day. In virtue of that Divine favor, men from fifteen different parts of the world understood, as if in their own tongue, the exposition of Christian doctrine that they heard from one and the same

[8] Acts 1:6 ff.

[9] *Harvard Theological Review*, July, 1918, p. 326.

[10] Ibid., p. 326.

[11] Ibid., p. 327.

[12] Cf. "Fact and Fancy in Theories concerning Acts", by Charles C. Torrey, *American Journal of Theology*, January, 1919, p. 75.

Apostle. The Pauline *glossolalia* was a very different charisma. The word *glossolalia* is not in the New Testament; it is derived from the phrase γλωσσαις λαλεῖν, which is frequent in 1 Corinthians 12-14. By virtue of this *glossolalia*, a charisma rated by St. Paul as less edifying to the Church than that of prophecy, ecstatic utterances were given forth by the faithful. These utterances were so strange as not to be understood, unless interpreted by one to whom their meaning was revealed. Any outsider, from one of the fifteen peoples who understood the Apostles on the first Pentecost, would not be edified in the faith at hearing these strange words, due to *glossolalia*; rather would he incline to look upon the ecstatics of the Pauline community as insane.[13]

The second stylistic *fact*—rather figment or airy nothing—devised by Wilson as a prop to Torrey's theory, is "the psychological conceivability of such a process of slavish literal and yet none too accurate translation as is here postulated on the part of Luke, the companion of Paul.[14] That "psychological conceivability" is "here postulated" without the least warrant in the realm of fact, and with the most preposterous warrant in the realm of fancy. It flies in the face of Divine inspiration of Acts, and of all historical evidence that favors the Lucan narrative.

II. Bacon. Since Dr. Torrey is Professor of Semitic Languages at Yale, quite naturally his colleague, Dr. Benjamin W. Bacon, Professor of New Testament Criticism and Exegesis, Yale University, must needs ransack both brain and Bible so as to have something new to say *à propos* of Aramaic Acts. These two clinical demonstrators in Yale's school for Biblical surgery might give to Old Eli the notoriety that has so unfairly been the exclusive boast of Tübingen, if they would only see fit to dub their *Vorstellung* the "Yale-theory on Acts"; and in this wise "give to airy nothing a local habitation and a name".

1. *Antecedents of Bacon in regard to Acts.* Dr. Bacon is well known for his utter lack of respect in treating God's Word. He nonchalantly sets forth Galatians as contradicting Acts in regard to St. Paul; the former is a Gospel of Paul's independ-

[13] Cf. 1 Corinthians 14.

[14] *Harvard Theological Review*, July, 1918, p. 324.

ence, the latter is witness to "his complete dependence on the Twelve" and on the Mosaic ordinances.[15] The Yale professor takes Acts to "be a result of the combining process without the later restoration".[16] "Separate Acts" were put together, just as the Diatessaron of Tatian came into being; and no Rabbula, Bishop of Edessa (+ A. D. 435), ever took them apart again. These "separate Acts", according to Bacon's divisive criticism, were local accounts of the spread of Christianity in Jerusalem, Samaria, Antioch, etc.; and they were sutured into our present narrative by R. His redaction "we cannot reasonably date earlier than late in the reign of Domitian (81-96 A. D.)".[17] This "personal adherent and ardent devotee of Paul" yielded

more or less, when writing the story of Christianity's triumph over Judaism some twenty-five years after Paul's death, to the spell of later veneration for the personal followers of Jesus. In any case the evidences of "idealisation" are admittedly abundant in the Lukan story.[18]

Hence we should not accept Acts as God's Word:

We must insist upon discrimination between the more trustworthy and the less, and are now aware of certain general preconceptions which decidedly affect Luke's representation, particularly as regards Paul's earlier career, and his relations to the Twelve.[19]

Since Dr. Bacon deems parts of Acts less trustworthy than the rest, and rates them as untrustworthy precisely because of *preconceptions* that prevented Luke from stating the historical truth, we are not surprised to find him admitting the modernistic theory of the evolution of Christianity:

Whatever individualistic ideals may be superadded out of the profound and mystical doctrines of the Oriental religions of incarnation, redemption, resurrection, whatever Paul did toward Hellen-

[15] *The Making of the New Testament.* By Benjamin W. Bacon. In "Home University Library" (London: Williams and Norgate, no date), p. 57.

[16] *The Beginnings of the Gospel Story.* By Benjamin Wisner Bacon. (New Haven: Yale University Press, 1909), p. 234.

[17] *An Introduction to the New Testament.* By Benjamin Wisner Bacon. (New York: Macmillan, 1907), p. 229.

[18] *Commentary on the Epistle of Paul to the Galatians.* By Benjamin W. Bacon. (New York: Macmillan, 1909), p. 15.

[19] Ibid., pp. 16-17.

izing the faith, Christianity remains from its foundation ethical and social.[20]

The Christianity of this Congregational minister is ever shifting, ever changing with our own ideas. "Because our religion is living, it changes with our conceptions of the universe and our relation to it. If it were dead it might be stationary; not otherwise".[21] So Christianity is what you will. It is not a Gospel *of* Jesus; but a Gospel *about* Jesus. Christianity is not a religion founded by Christ. "Jesus had no idea of founding a new religion". Without Christ, and independent of Him, the Gospel *about* Jesus became a world-religion. "This was the work of Paul". Jesus never intended that His Gospel should so evolve and spread over the whole world. And "it certainly was not till after his death that his disciples extended their view to this broader horizon".[22]

2. *Bacon up to Date.* To a modernistic Protestant minister of this type, the divisive criticism and destructive work of Torrey is most welcome. True, Dr. Bacon finds some fault with Dr. Torrey's *Composition and Date of Acts.*[23] It contains an "overstatement as to the absence of Semitisms from II Acts (p. 7) and the absence of revision by the Greek editor from I Acts, e. g., in 1 : 18-20 (Note τὴν ἐπισκοπήν in vs. 20)."[24] And yet Dr. Bacon admits the use of an Aramaic source by **R** in I Acts; has no fault to find with the so-called corrections of Luke; and is sympathetic even with Torrey's view as to the time of final redaction of the book:

> These inferences, it must be confessed, are so momentous as to cast even the revolutionary proclamations of Harnack into the shade.[25]

In the end, Bacon clings to his former divisive criticism of Acts, while stressing with Torrey the use of an Aramaic source by **R**. This Greek *Autor ad Theophilum*, he thinks, was dependent chiefly on Josephus, a Greek Acts of Paul, and an Aramaic Acts of Peter. Each document was adapted to the

[20] *Christianity Old and New.* By Benjamin W. Bacon. (New Haven: Yale University Press, 1914), p. 21.

[21] Ibid., p. 24.

[22] *The Founding of the Church.* By Benjamin Wisner Bacon. (London: Constable & Company, 1910), p. 11.

[23] Cambridge: Harvard University Press, 1916.

[24] "More Philological Criticism of Acts", *American Journal of Theology*, January, 1918, p. 4.

[25] Ibid., p. 4.

other; what one lacked, the other supplied. And where does the Holy Spirit, the Author of Acts, come in? Not at all. **R** had his own preconceptions; and idealized facts, so as to accomplish the purpose of a skilful rhetorician.

The Aramaic Acts Bacon will not assign to so early a date as Torrey postulates. "Three egregious anachronisms" preclude its having been written before the death of Paul. These "egregious anachronisms" are elaborate bosh which passes for argument in Yale's School for Religion.

1.° Acts 5:35-37 makes Gamaliel, c. A. D. 30, put the revolt of Theudas before that of Judas of Galilee. But the latter was A. D. 6-7, "in the days of the census"; the former was, according to Josephus,[26] A. D. 44-49.

Hence the author of I Acts is wrong by forty years. He must have written long after the two revolts; else he would not have so misled poor, benighted **R**.

We reply that this difficulty was successfully met by Origen.[27] Theudas in Acts is not Theudas of Josephus. This is the opinion of eminent commentators, whom Bacon haughtily ignores.

2.° Acts 10:1 speaks of Cornelius, commander of the Roman soldiers at Cæsarea; and Acts 12:19-23 tells how Agrippa, at Cæsarea, threatened war upon Tyre and Sidon. Did Agrippa not know of this officer? "Can it be that the author of I Acts did not remember that the rule of the procurators . . . in Cæsarea did not begin till after the death of Agrippa",[28] A. D. 44? Bacon opines that the compiler, not the author of I Acts is to blame "for this bad 'break'". **R** ignorantly switched the pericope 9:32—11:18 forward; it originally followed 12:1-23.

Our answer is that this second "egregious anachronism" is a castle in the air. What downright tomfoolery is bamboozling Bacon's pupils! There is no "break" whatsoever here. Cornelius was merely a ἑκατονάρχης, a commander of an hundred men. Could there not possibly have been an hundred Roman soldiers at an important seaport town before the death of Agrippa? Cæsarea was not yet capital of the province. No procurator was there. Agrippa threatened no war. Tyre and Sidon depended on him for their food-supply; that was why they sought to win back his favor.

[26] *Antiquitates*, xx, 5, 1. [27] *Contra Celsum*, I, 57. [28] Bacon, loc. cit., p. 9.

3.° Acts 11 : 27-30 puts the famine of A. D. 46-48 before the death of Agrippa (Acts 12 : 23). But this famine was a year or two after he died. In regard to this "egregious anachronism", we indict Dr. Bacon of egregious bunkum. Acts 11 : 27-30 does not state that the famine of A. D. 46-48 took place before the death of Agrippa; it merely tells that Agabus at that time prophesied the famine which occurred later on in the reign of Claudius (A. D. 41-54). Of course, Dr. Bacon does not admit prophecy. So he goes in for charlatanry; and perverts the statement of Luke.

Not admitting the supernatural elements of the early history of the Church, except in so far forth as they were evolutions of the ever-shifting Christian conscience, Dr. Bacon is satisfied that I Acts was written

> in the later years of Domitian, when expressions such as "suffering for the Name" (Acts 5 : 41) had begun to obtain currency, and when theories of apostolicity such as those of 1 : 8, and of the gift of "tongues" like that of Acts 2 : 1-12, had had time to supersede the *realities* reflected in the Pauline Epistles.[29]

You see, the "accretions" in Christianity, which were due to Paul, are rated as *realities* by contrast with the supernatural elements of I Acts.

As an instance of the cocksureness of this Sir Oracle in the divisive criticism of the New Testament, we append his detailed, overweening, free-and-easy, account of how we at last got the Acts of the Apostles. The Holy Spirit does not enter into consideration. Acts is Christless and Spiritless in this summary of its make-up:

> A single pervasive hand is responsible for the final form of the entire Apologia ad Theophilum. . . . This post-apostolic, gentile, Greek writer is the author of Luke 1 : 1-4, the translator of Luke 1 : 5–2 : 52,[30] and possibly some further *relatively late* fragments from the Hebrew, the transcriber of practically the entire Gospel of Mark, the translator from the Aramaic of considerable portions of the Gospel and nearly the whole of I Acts, and the revising editor of the appended Greek document *solely concerned with the missionary fortunes of Paul* which has been designated II Acts.[31]

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[29] Ibid., p. 9; italics are ours.

[30] So away goes the story of the Virgin Birth.

[31] Bacon, loc. cit., p. 10.

Criticisms and Notes.

SPIRITISM AND RELIGION. "Can You Talk to the Dead?" Including a Study of the Most Remarkable Cases of Spirit Control. By Baron Johan Liljencrants, A.M., S.T.D. With foreword by Maurice Francis Egan, LL.D., late United States Minister to Denmark. The Devin-Adair Co.: New York. 1918. Pp. 295.

If, as Virgil long ago observed, the man is happy who has been able to know the causes of things, a special degree of felicity should be due to him who succeeds in getting at the cause of the events to the investigation of which the work before us is devoted. Who is it, or what is it, that does the strange and uncanny things of the spiritistic seance? Is it man or demon? If man, is it man in the flesh or the discarnate souls of men who *do* return from the unknown bourne to quiet or to disturb their brethren who still linger on the shores of time? "Hitherto," Dr. Egan tells us, "the strictly orthodox Christian has said of all spiritistic manifestations that were not on the surface fraudulent: 'It is the Devil of course'." But this, Dr. Egan says, is to make "His Satanic Majesty rather ridiculous than terrible". Perhaps it is. All the more so if the poor "conservative Christian" were to accept every sort "of blood-curdling statements without examination, or, like the late believers in Leo Taxil, preferred his special Devil and did not want to be disturbed in his belief in him!" This naive simplicity of "the orthodox Christian" will, it is to be hoped, be henceforth forever dissipated by the vivid light which the magisterial thesis of the present brilliant young academician floods into the darksome cabinets of the mediums. For, Dr. Liljencrants, "strictly orthodox as he is, is one of the first to approach this delicate subject with an open mind. He is nothing if not scientific."

Before the appearance of this book, "the conservative Catholic" who for one reason or another has been unable to go to more original sources, has had to depend largely upon Dr. Raupert's *Modern Spiritism* for information on these matters (though there are a few other easily accessible Catholic authorities). Dr. Raupert, before his conversion, had considerable personal experience of spiritistic phenomena, and while perhaps not quite so critical in his methods as Dr. Liljencrants, and certainly not so precise nor nearly so copious in regard to the sources of the facts alleged, approached "the delicate subject" with a no less "open mind". He reached a different conclusion, it is true, as to the principal agencies back of spiritism, but that was simply because with the evidence before him the logic of the facts forced him thereto—namely, that a certain proportion of spiritistic events is due to the intervention of an extraneous intelligence and

that that intelligence is of a character inimical to man. Dr. Raupert, though an "orthodox Christian", was not looking for any devils, much less for any "special devil", but he did think that the hypothesis of diabolical agency was the only one that could consistently explain *some* of the phenomena. For the facts and the reasons that lead Dr. Raupert to this conclusion the reader may consult *Modern Spiritism*.

The author of the work before us has reached the opposite conclusion; namely, that the phenomena of spiritism "do not exceed the powers of nature, and that, where deliberate fraud is absent, they can be referred to psychological causes". Modern manuals of Moral Theology, he goes on to say, "do not support this view, but it is to be noted that the theologians have referred the phenomena to diabolic agencies only where a natural causation would be inadequate for their explanation. Of course, this standpoint must be admitted, but at the same time it must be admitted that psychical research has failed to show the inadequacy of a natural causation in the vast quantity of phenomena which has fallen under its investigation." While the author believes "that the devil not only can but actually does interfere in the order of things, as has been shown, for instance, in cases of diabolic possession, but no case should be accepted as diabolical in the absence of sufficient evidence. It is possible, then, that spiritistic phenomena have been preternaturally caused; but, on the other hand, over thirty years of careful investigation on two continents have failed to produce evidence for such contingency. [The author refers to the work of the Societies for Psychical Research.] In themselves, then, apart from their interpretation, the phenomena, generally speaking, must be held to be of a non-moral character. This verdict, however, is complicated by the circumstances under which the phenomena occur. We do not speak of those fraudulently produced, for it is evident that such practice cannot be licit. The genuine phenomena, taken as a whole, depend upon automatic action on the part of the medium, exerted under the influence of a 'secondary personality', that is to say, in a state of dissociation of the rational faculties."

In calling the phenomena "non-moral", Dr. Liljencrants does not mean to imply that spiritistic practices are lawful. For he elsewhere points out their immorality, the basic malice of them, consisting as it does "in their opposition to the virtue of Religion in that they explicitly attribute to creatures what belongs to God alone. For our knowledge of a future life and of those who have already entered upon it can come only from God. To seek it from the spirits of the departed, then, is not only vain and useless, but is an explicit paying of divine honor and tribute to them. Besides this basic malice of superstition, the spiritistic practices involve a direct danger of relig-

ious perversion in so far as the lucrubations of the mediums are accepted as revealed religious truths. . . . Finally, although remote, the danger of diabolical intercourse cannot be said to be totally absent."

While, as he says, "scientifically conducted experiments with mediums have both led to advancement in psychological science and helped to check the spread of superstition by uncovering fraud and furnishing natural explanations of the phenomena", nevertheless, "considering the objective nature of the phenomena in itself there is nothing unlawful in their provocation, so long as the medium is safeguarded against injury. But even though the investigator should be immune from superstition, this is rarely the case with the medium."

As regards the participation by Catholics in such matters, the author notes that, till recently theologians have considered it allowable to join a circle already prepared for performance if the sitter in question renounces all intercourse with spirits, and takes a merely passive part in the performance as such, provided that there is a laudable reason for participation, such an investigation of the causes of the phenomena or exposure of fraud, and that all danger of perversion and scandal is excluded. For under such circumstances his cooperation is remote and given for a grave reason.

However, all coöperation in spiritistic performances has been forbidden in the decree of the Holy Office dated 17 April, 1917. The decree, which was given in the August issue, 1917, of the present REVIEW, need not detain us here. Regarding it, Dr. Liljencrants aptly observes that it "clearly contemplates active or passive presence at spiritistic seances, and rightly condemns it. Whether the decree contemplates laboratory work with entranced persons, which is conducted wholly without reference to spirits of any kind, is not stated. And until the decree is extended to cover even this aspect of the case, we do not presume to enlarge its very definitely expressed scope by claiming that it condemns the foe of Spiritism along with Spiritism itself."

The foregoing excerpts may suffice to indicate the author's attitude toward the moral aspect of the subject. For further details on this head we must refer the reader to the book itself.

As regards his opinion on the cause of the phenomena in question, it will be noticed that it is in the first place negative; namely, that the evidence for a preternatural origin of the facts is not sufficient. In the second place, his opinion, in so far as it is positive, refers the *psychical phenomena* to the activity of a "secondary personality", "a subliminal self", and telepathic communication. Not, as he admits, that these *explain* spiritism, but that they "cover a number of facts" which, though as yet but dimly explored, are "to a large extent capable of experimental reproduction" (p. 247).

We have emphasized above the *psychical phenomena*, for we do not find any explicit *positive* assertion respecting the cause of the *physical* phenomena. We presume that psychological causality would be here inadequate. And yet we are not certain that Dr. Liljencrants would endorse this presumption. For, having argued both subtly and strongly against the common spiritistic hypothesis (namely, the evocation of discarnate souls), he subjoins: "Granting that the evocation of the dead *de facto* would be impossible, the only other alternative is by no means to be found in communication with demons, for the experimental evidence at hand points to living human minds as the source of the alleged communications or to the *automatism of the medium as that of the physical phenomena*" (italics ours).

Now, we do not believe that any psychological causality is proportionate to such physical phenomena as are described, for instance, at length in Professor Crawford's *The Reality of Psychic Phenomena* and the same writer's *Hints and Observations for the Investigating of Spiritualism*.[1] The former of these two volumes contains the record of a series of (87) experiments on levitation and allied phenomena carried on with the most rigid scientific caution and precision, in the Goligher family, Belfast, Ireland. The moral, or rather the physical (we might call it), *possibility* of fraud or delusion was entirely excluded, and the effects produced were such as could be explained by no automatism, secondary personality, etc. The medium was not in trance. She coöperated physically, intelligently and above board with Crawford in the effects produced. The professor, a hard-headed *quondam* Belfast Presbyterian (he lost his Christian belief through Spiritism), was convinced that he had the coöperation of invisible intelligences whom he regarded as discarnate souls. The detailed account of the *physical* phenomena (Crawford calls them *psychical*, because of their super-physical origin) can be read in the books mentioned above.

Now, concerning these occurrences, one may ask: 1. Are they genuine; i. e. did they really happen? 2. Were they wrought by discarnate souls, as Mr. Crawford thinks they were? 3. And if not, by whom (for the agents were personal)?

1. As to their reality, we, of course, have to take Mr. Crawford's word for it, since we are not in a position to examine the witnesses; namely, the Goligher family (seven in all) and other spectators who frequently attended the seances. The testimony of Professor Crawford, however, is fully as reliable as that of any other man of science, such as Crookes, Lodge, Wallace, Myers, Podmore, James, Hyslop,

[1] The first of these two volumes was reviewed in the last December, and the second in the last February issue of this REVIEW. Both books probably appeared before the publication of the work before us.

and the rest. However, for testimony to Crawford's character and that of the mediums, we can appeal to the following experience of Sir William Barrett, a veteran scientist and a psychical researcher of long-established authority, in his well-known work *On the Threshold of the Unseen*. We give the experience he describes in full, as it is typical of the numerous phenomena effected in the Goligher circle. "In the following case," says Sir William, "I was indebted for my introduction to the sitting to Dr. Crawford—lecturer on Mechanical Engineering at the Queen's University and at the Technical College, Belfast, a trained scientific man holding the D.Sc. degree. Dr. Crawford had for some months been investigating the remarkable physical phenomena that occurred in a small family circle of highly respectable and intelligent working people in Belfast. The medium was the eldest daughter of the family, a girl, Kathleen, of some 17 years.[2] The family had become interested in Spiritualism and had sat regularly one or two evenings a week for a year or more,[3] to see if they could obtain any evidence of survival after bodily death. They made a sort of religious ceremony of their sittings, always opening with prayer and hymns, and when at last phenomena came, their unseen visitors were greeted with delight and respect. Obviously they were uncritical, simple, honest, kind-hearted people; Dr. Crawford having assured himself they had no pecuniary or other motive such as notoriety to gain, was allowed, and indeed welcomed, to make a searching and critical investigation. This he did, devising elaborate and ingenious apparatus to test the phenomena, which he is describing in a work he is about to publish.[4] *Inter alia* he found that the weight of the medium increased as the amount of the weight of the table or other object which was levitated had decreased.[5]

"I was permitted to have an evening sitting with the family, Dr. Crawford accompanying me. We sat outside the small family circle; the room was illuminated with a bright gas flame burning in a lantern, with a large red glass window, on the mantlepiece. The room was small and as our eyes got accustomed to the light we could see all the sitters clearly. They sat round a small table with hands joined together, but no one touching at the table.[6] Very soon knocks came and messages were spelt out as one of us repeated the alphabet aloud. Suddenly the knocks increased in violence, and being encour-

[2] The events occurred three years ago. Kathleen is now 20. She is not the only medium of the family; all the members share in the power more or less.

[3] Two to three years.

[4] The works mentioned above.

[5] The scientific theory of this is discussed at length by Crawford in his recent book.

[6] Joined hands were not essential, as Crawford shows in his book.

aged, a tremendous bang came which shook the room and resembled the blow of a sledge-hammer on an anvil. A tin trumpet which had been placed below the table now poked out its smaller end close under the top of the table near where I was sitting. I was allowed to try and catch it, but it dodged all my attempts in the most amusing way; the medium on the opposite side sat perfectly still, while at my request all held up their joined hands so that I could see no one was touching the trumpet, as it played peep-bo with me.[7] Sounds like the sawing of wood, the bouncing of a ball, and other noises occurred, which were inexplicable.

"Then the table began to rise from the floor some 18 inches and remained so suspended and quite level. I was allowed to go up to the table and saw clearly no one was touching it, a clear space separating the sitters from the table. I tried to press the table down, and though I exerted all my strength could not do so; then I climbed up on the table and sat on it, my feet off the floor, when I was swayed to and fro and finally tipped off. The table of its own accord now turned upside down, no one touching it, and I tried to lift it off the ground, but it could not be stirred, it appeared screwed down to the floor. At my request all the sitters' clasped hands had been kept raised above their heads, and I could see that no one was touching the table; when I desisted from trying to lift the inverted table from the floor, it righted itself again of its own accord, no one helping it. Numerous sounds, displaying an amused intelligence, then came, and after each individual present had been greeted with some farewell raps the sitting ended.

"It is difficult to imagine how the cleverest conjurer with elaborate apparatus could have performed what I have described; here were a simple family group of earnest seekers, on whose privacy I had intruded and who had suffered Dr. Crawford for 6 months or more[8] without any remuneration whatever" (pp. 46-48).

After this experience it seems idle to ask was any fraud or delusion possible in the circumstances. The evidence shows that if such were possible in one or another case, it was practically impossible in the eighty-seven described with details by Crawford.

2. Were the invisible operators, the intelligences who at Crawford's request produced the phenomena, discarnate souls? According to theological reasoning, we must answer no. For the arguments, consult Pohle-Preuss's *Eschatology*.

3. What, then, were the nature and character of the operators? That they were evil spirits seems to be the only logical conclusion.

[7] This, some would say, is making the Devil ridiculous.

[8] Two or more years.

That they were *intelligences* is certain from the circumstances described by the Professor. That they were *evil* is certain from the doctrines they communicated (through no automaton or telepathy) to Crawford and the Golighers—doctrines that are contrary to those taught by Christ. It is, of course, easy to ridicule the hypothesis that devils come at a man's bidding to elevate tables, tinkle bells, juggle trumpets, etc. But it is hardly less ridiculous to cast such ridicule, seeing that we cannot say what the Devil will do or not do to serve his purpose. That purpose need not be known to us; nor need it be proximate. It may be extremely remote and extremely complex. Having the assurance of divine revelation, we know that Satan is ready at all times and places to decoy human souls to their ruin, and will welcome any chance, however trivial, that will serve his malign purposes. We have but to leave ourselves passive and he will embrace the opportunity of invasion. Let us be active in quest of forbidden modes of communicating with the other world and there will be no form or phase of deceit that he will not employ if it serves his designs.

Dr. Liljencrants, after careful sifting of the evidence at command, concludes that the case for preternatural—diabolical—interference in spiritistic performances is not proven. This is his opinion and it is well that it should have been presented and maintained as ably as is done in the present volume, in view especially of the fact that "the conservative" may be too prone to give the Devil more than his due. On the other hand, the present reviewer, after considerable acquaintance with the literature of the subject, is persuaded that the naive conservative Christian is much nearer to the whole truth than the critical scientists and that it is the latter who fail in justice to His Satanic Majesty.

> There are more things in heaven and earth
> Than we can dream of or that nature understands.
> We learn not through our poor philosophy
> What hidden cords are touched by unseen hands.

However this may be, the greater value of the present work consists in its wealth of criticism of the spiritistic hypothesis and its conclusion that the hypothesis of the spiritists, who attribute the phenomena to discarnate souls, is unfounded, irreligious, and baneful; for it is this hypothesis that is leading countless men and women away from the Christian revelation and jeopardizing their sanity alike of body, mind, and soul.

From this point of view we are inclined to accept Dr. Egan's estimate that *Spiritism and Religion* is on the whole the "nearest thing to what we really need", and even to regard, with Dr. John A. Ryan, the work as "the best book on that subject in the English language".

It is comprehensive, critical, solid, sane, and just. And "it is scientific without being dry".

A GENTLE CYNIC. Being a Translation of the Book of Koheleth, commonly known as Ecclesiastes, stripped of later additions. Also its Origin, Growth, and Interpretation. By Morris Jastrow, Jr., Ph.D., LL.D., Professor in the University of Pennsylvania. Philadelphia and London: J. B. Lippincott Company. 1919. Pp. 255.

Professor Jastrow, whose scholarship is attested by his published labors in the field of Babylonian and Assyrian literature, interprets the Book of Koheleth from the standpoint of the higher, including textual criticism. As a result of his study, he assigns the original authorship to a Palestinian philosopher of the Ptolemean era, who seeks to depict life for his contemporaries much as Pascal, or before him Shakespeare, might have done had he lived in Aramaic surroundings. "The book in its present form is the result of manipulations at various hands." Its additions, "in the form of comments, insertions and counter arguments, constitute over one-fourth of the present book." The purpose of this transformation was, according to Dr. Jastrow, "to make the utterances in the book conform to the traditions of Solomon, to whom an uncritical age ascribed the authorship, and to make the teachings more palatable to the pious and conservative, who were to read it as part of a sacred collection". The present volume aims to restore the original form of Ecclesiastes in English by a critical study of the style of language, the sequence of thought, and the demands of poetic parallelism. At the same time the author essays to explain the character and purpose of the extraneous material.

Those of us who maintain the sacred tradition which assigns the book to a single inspired author will naturally be reluctant to admit the conclusion of a composite character of the book, and the theory of its artificial introduction into the canon of Scripture, toward which Dr. Jastrow's argument tends. The demonstration that the book of Ecclesiastes, as we have it to-day, is the work of several editors who in succeeding ages revised the original, and adapted it to new purposes, would not of itself deny to it Scriptural inspiration. Nor does the process of successive adaptations by additions, eliminations, or alterations disprove the single human authorship of the book, provided the changes are not such as to affect the original message intended by the Divine Author. Dr. Jastrow argues plausibly against both assumptions, although his purpose is merely to establish the literary worth of the book as part of the Palestinian records. In this aim our author does not, of course, stand alone; for the book of

Ecclesiastes has been learnedly discussed, especially within the last half-century, by Oriental scholars, rationalist and orthodox. All of them have recognized the difficulties presented by the text in its present form, and various have been the theories to account for what seem to be most glaring contraditions in sentiment as well as language throughout its pages.

Among the more recent authorities to whom Dr. Jastrow chiefly refers, are the Cambridge professor Dr. McNeil and the American Biblical scholar Professor George Barton. These, with numerous other writers, favor the collective authorship which eliminates the idea of a single inspired original, but both avoid extravagant assumptions which seek to account for the differences in the text as we have it. Siegfried thought he had found five distinct writers of the book; Professor Haupt manages to rearrange the different passages so as to discover an incipient unity, whilst he held that fully half of the book consists of additions and glosses, though of a secondary nature to the main purpose of the composition. Dr. Jastrow distinguishes three sets of additions: those of the "Pious Commentator", those of the "Maxim" commentators, and Miscellaneous Comments and Glosses. The real author, who adopts the *nom de plume* of Koheleth, antedates Ben Sirach. The school of exegetes to which Driver and the English critics generally belong will, we fancy, accept Dr. Jastrow's division without demur, though they might differ from him in the method of arriving at it.

But there are others, who start in their investigation from the accepted fact of a Divine revelation. With no less erudition, but with faith in a tradition vouched for as sacred by the Messianic institution whose credentials challenge private judgment and the laws of modern criticism, they have examined the book of Ecclesiastes, and the results do not support the verdict of the rationalist critics. They manage, nevertheless, to account in a reasonable way for the difficulties upon which the new exegesis rests its dissentient conclusions. Thus Bickell, whose ability as a Semitic scholar cannot be questioned, endeavored to bring consistency or some sort of logical sequence into the book of Ecclesiastes by rearranging the parts. He admits, of course, non-substantial additions and changes. His theory is similar to that of Haupt, whilst they differ widely in detail. And although there are serious objections to be urged against both plans, since they are not uniformly supported by the metrical character of the composition, and furthermore seem to assume the codex form of the original, yet we may justly allow that transposition did occur in parts at least. For the rest, we know that the desultory treatment of subjects here complained of may be found in all the wisdom literature of the Old Testament, and furnishes in itself no solid proof against consistent authorship.

Among the prominent writers who deal exhaustively with our subject is Professor Zapletal, the Swiss Dominican. Although I do not find his name mentioned by Dr. Jastrow, the work can hardly have escaped the latter, since critics in the *Athenæum* and the *Revue Biblique*, and the *Revue Critique* spoke of it in high terms. Its second edition appeared considerably later than either McNeil or Barton, whom our author quotes. Father Zapletal examines the various theories with conscientious care and comes to the conclusion that there is no lack of literary unity, such as would necessarily force a critic to deny the single authorship of the book, substantially as we have it in the canon. Zapletal points out that Koheleth simply presents to us various aspects of life, not in logical order, but as they passed before his vision, just as they do in the actual circle of human observations. He notes human inconsistency in others, smiles at it, and then finds it in himself. As a result, he regrets his former estimates and reverses them. He is a sceptic one moment; the next he finds himself overpowered by the realization of God's presence. He trusts and rejoices, and then is disappointed and stricken with remorse. Hence his verdict on things human is *Vanitas vanitatum vanitas*. In this way "thoughts" and "maxims" are formulated for our instruction. In many ways the writer echoes the wisdom of Solomon, just as his own experiences are repeated by Ben Sirach, who evidently regarded Ecclesiastes as a seer whose wisdom came from on high. Thus Professor Zapletal finds a unity in the book which combines the three great themes of God as the Creator or conserver of all things, Sheol as the condition caused by sin, and Retribution by which every good enjoyed on earth, as well as every ill done, must be paid for in time. No doubt one may raise any number of objections when what we call the reasonableness of modern criticism is applied as the chief test of authorship; but the motives of credibility which make for the supernatural sources of Scriptural wisdom are amply sufficient to counterbalance the evidence of individual judgment when both are backed by equal erudition and opportunities for forming an estimate.

The gentle scepticism of Koheleth is then, we hold, nothing more than the presentation of different moods, just as the apparent contradictions may be reconciled by allowing for the varying aspects of the same theme in shadows or lights. The same difficulties are to be found in all the Old Testament books both historical and didactic. Yet the wisest minds of all ages have found ways of recognizing the unity of source and purpose in the various inspired writings. Successive ages and fresh studies have shed continually fresh light upon the interpretation of the old records, without prejudice to their inspired character. Catholics enjoy a large latitude in this respect, since the nature and extent of Biblical inspiration is not narrowed

down to a literal interpretation for truths not otherwise defined. We know that the Pentateuch has undergone various transformations at the hands of Joshua and other inspired writers, but it remains no less the work of Moses as the first secretary of Jahweh, who recorded the unalterable truths by which mankind was to learn wisdom. The same is true of the Psalter and other parts of the original Divine Revelation. Thus Koheleth may well be accepted as the reflections of a Hebrew seer, inspired to write down what he saw and felt concerning the men and things about him, not in the didactic form of the modern scholastic, but as the comments of an observer.

Apart from the criticism and conclusions on the origin and purpose of Ecclesiastes, Dr. Jastrow's book furnishes a valuable translation. No one who reads these observations of the "Gentle Cynic" can fail to profit by the shrewd wisdom, whether he recognize it as the product of a Divine force instructing man, or as the natural outpouring of a Hebrew philosopher. The work is from God in any case. The parable may be fiction, but that does not prevent it from being the subject of an inspiration which makes it the chant of eternal truths. We call Ecclesiastes a Divine prophet. Dr. Jastrow believes him to be the Antisthenes of the Jewish people, interpreting for them the wisdom and virtue of Socrates. The book is published in a singularly attractive garb.

THE MEANING OF ARCHITECTURE. An Essay in Constructive Criticism. By Irving K. Pond, C.E., A.M., (Hon.), Architect, Member of the National Institute of Arts and Letters, Fellow and Past President of the American Institute of Architects. Illustrated with drawings by the author. Boston: Marshall Jones Company. 1918. Pp. 226.

BEYOND ARCHITECTURE. By A. Kingsley Porter. Boston: Marshall Jones Company. 1918. Pp. 211.

To no class of readers more than to the clergy do these two books appeal. To the priest are committed the rearing and the keeping and the beautifying of the temple of God, and upon his intelligent appreciation of the meaning of the sacred structure will depend in large measure the consciousness of his relation to the Holy Places and the fidelity with which he fulfils his obligations thereto. The above books are admirably suited to beget and foster such an appreciation. The one reveals the intellectual and the spiritual meaning conveyed by sincere architecture; the other deals with the spiritual ideals and truths that all genuine art, and notably architecture, embodies—ideals and truths which lie beyond the materials that art has to fashion into significant forms. The *meaning of architecture* is interpreted by a

study of its typical forms wherein the Greeks above all embodied it. That *which lies beyond architecture* is illustrated by the classic works, particularly in their most expressive ideality, as exemplified in the highest degree by the creations of the medieval builders.

Probably the most interesting, as they seemingly are the most original chapters of Mr. Pond's book, are those in which he brings to light the significance of the Grecian types in contrast with the Egyptian. There will be little risk in surmising that to most people, otherwise intelligent and well informed, a column, be it Doric, Ionian, or Corinthian, conveys no intellectual conception. The column is a sort of perpendicular structural support. Associated with its fellows, it sustains the overlying beams whereon rests the edifice above. The column is usually fluted and terminates in a capital composed of several segments. These may be variously decorated, according to the three conventional types. The base of the column is likewise sometimes more or less ornamented. Fluting, decorations of base and capitol—these are the esthetic features of a device whose *raison d'être* is utility—that is, to support the superincumbent structure. That the device happens to be adorned is simply to please the eye and to gratify man's innate sense of beauty. That its highest meaning is to convey an intellectual idea to uplift man's soul by suggesting spiritual ideals —this, it is safe to say, is at most but vaguely, if at all, apprehended by the average beholder, especially if he has been prepared by no study of the venerable monuments of the classic ages, when the arts were sincere and true to their higher mission, and the misleading slogan of "art for art's sake" had not as yet debased the artist's intellect and aspirations. It is only by a study of those classic forms, such as is presented in the volumes above, that one gets away from the banalities, ugliness, insincerities, hypocrisies of what passes for modern art. We should like to confirm this statement by some examples of Mr. Pond's analysis of the Grecian types and show how he brings out the spiritual significance of the ascending shaft in its meeting with the several structural elements of the entablature. But, besides our present spatial limits, the difficulty of expressing the subtle meaning without the accompanying graphic illustrations deters us from making the attempt. Besides, the reader will have the pleasure as well as the profit, it may be hoped, of personal discovery by studying the book itself.

While the reviewer has nothing but praise for the substance and still more for the form of the author's theories, he may not pass unnoticed their limitations and errors. Mr. Pond is an artist. He has spiritual instincts and a sincere appreciation of lofty and noble ideals. He is not, however, a philosopher. And not having Catholic faith—that is, a grasp of the universal—he fails to see the intellectual sig-

nificance of that whereof art is or should be the handmaid; namely, religion. One need not, therefore, be surprised to read that, whereas "philosophy is the child of intellect, religion is the child of emotion", and that this is the sense in which religion was understood and employed by the contemporary disciples of Christ. Mr. Pond therefore sets aside religion inasmuch as it expresses "the creeds, dogmas, and rituals which later grew up around Christ's name". He forgets St. Paul's insistence on the *verbum sanum* and the admonition that Timothy should attend to doctrine, etc. Mr. Pond's "working definition" of religion is that "it is an expression in terms of goodness of an acceptance of the conditions which environ existence" (p. 23). After reading this "working definition" one again need not be surprised that the "belief in the continuation of this [the present] life in a future state of existence is the product of emotionalism". (Is this "a modern thought"?) Or, that the conception of "immortality as residing in the ever-broadening influence which character exerts on generations yet unborn", indicates a "more poised and intellectual attitude" of mind (p. 207). One recalls the hollow-voiced song of George Eliot:

> O, may I join the choir invisible,
> Of those immortal dead who live again
> In minds made better by their presence; live
> In pulses stirred to generosity—

and the rest. Mrs. Cross-Lewes has doubtless long ere this time got a different conception of immortality. It is the soul that carries its individual identity into eternity.

The net value of the volume for the lover of architecture lies chiefly in its disciplinary power. It will teach him to observe and to look for the intellectual symbolism of art, for the thoughts and aspirations which the great builders wrought into their monuments. Though it is not unlikely that Mr. Pond has read out of or into the classic forms subtler and more spiritual conceptions than the builders themselves were aware of, nevertheless the excess, if such there be, will heighten the educational value by the contrast it suggests in regard to the banalities, insincerity, and materiality of modern architecture.

In concluding this all too inadequate account of the volume may we not express the hope that a table of contents will be given a place in a future edition? In these strenuous times it is inconsiderate to abandon the reader without any guiding index or even without the help of "running lines".

We have given so much space to *The Meaning of Architecture* that we can afford but little to Mr. Porter's essays on what lies *Beyond*

Architecture. The volume is the logical, though undesigned, sequel of the one which we have thus far considered.

To discover what really lies "beyond architecture", what spiritual message the art of building has to convey, one should not be content with a study of the classic forms; one must go to the great medieval structures, in which architects who hid their identity in their art chanted the melodies of their hearts into the blocks of imperishable granite. If architecture (objective) be "frozen music", then the motifs that sang themselves from the souls of those unknown builders may still be heard in the harmonious façades, spires, buttresses, and stained glass of the medieval cathedrals. It is to the credit of Mr. Porter who, though not a Catholic (we infer this fact from the indication of an exaggerated evolutionism advocated by him on page 16), possesses that spiritual insight which usually goes along with intelligent supernatural faith and which enables him to understand and appreciate the true ideals that actuated the medieval artists. Moreover, he has the courage to express his convictions regarding the greatness of those truly Catholic builders and the real religious source of their greatness as founded on the principles of faith, purity of life, and discipline of mind and heart.

Lastly, he possesses the art of worthy expression. Much has been written by non-Catholics in praise of the medieval cathedrals and their builders. Even Mark Twain sets aside his habitual penchant to be funny at the expense of sacredness, and warms to reverent tones as he sings of "the dream in stone" which is the Cathedral of Milan. Out of all the wealth of non-Catholic laudations heaped upon those architectural miracles, it may be doubted if there is any tribute more worthy, more penetrating, more glowing (though withal, justly restrained), than that which is found in the two chapters of this volume, entitled "Art in the Middle Age" and "The Gothic Way". If the book contained nothing else, those two chapters alone would make the work much more than "worth while".

Mr. Porter is no sentimentalist. He recognizes and points out that one of the chief sources of the grandeur of medieval architecture lay in the logical and the philosophical discipline and culture of those times. This he proves at some length. Moreover, he shows that the main reason why the modern mind does not appreciate the art of those days is because we have lost our spiritual heritage and are content to feed the mind on conceptions and ideals less noble and refined. The reviewer has to restrain his desire to quote the author at length in this connexion, but he may be permitted to indulge his liking with just this one passage, because it hits the line of cleavage:

"The modern schoolboy reads in his history of the three monastic vows of poverty, chastity, and obedience. He shrugs his shoulders in contemptuous amusement and passes on.

"The modern architect sees the Gothic cathedral. He wonders a moment, shrugs his shoulders in bewilderment, and he passes on.

"That the modern world has often failed to appreciate the art of the thirteenth century is, I think, very largely due, paradoxical as the statement may seem, to the very greatness of Gothic. The medieval cathedral is composed with an intellectual power that baffles the twentieth-century observer. It is, indeed, the same poetic content that makes the monastic vows incomprehensible to the schoolboy and the Gothic church incomprehensible to the architect. The medieval mind was essentially different from ours.

"It is difficult for us of the twentieth century whose ideals are wealth, self-indulgence, and individualism to understand how for centuries poverty, chastity, and obedience were the enthusiasms for which men sacrificed and labored. A gulf which is not to be bridged separates the Gothic point of view from the pragmatic modern age. The medieval conception seems to us outlived, as austere and morose as Puritanism. The thought of renunciation chills us."

With this quotation we must stop, but not without the hope that the reader will be attracted to the pages in which the author develops his ideas on the influence of joy in art creation, as well as to the chapter wherein, not without a pathetic vein, he shows the hopelessness of the proposal frequently heard in these days of rebuilding and "restoring" the monuments of Gothic art which the war has laid low: "Let the destroyed monuments of France stand as ruins, but poetic, beautiful ruins, not machine-made modern churches" (p. 65).

Literary Chat.

A writer, Z. J. M., directing attention in the May issue of the REVIEW to the eminently practical and reliable work, *Potter's Sacred Eloquence*, as a manual of instruction in pulpit oratory for seminarists and priests, expressed his regret that the book was, as he thought, out of print. The Frederick Pustet Company, of New York, who are the publishers of the book, inform us that they have a sufficient stock of copies of the volume on hand to supply any present need. The price is one dollar; and those who desire a manual which can hardly be improved upon as a guide in the much discussed efforts to secure good preaching will do well to make this book their own.

Priests who have a care that the musical service in their churches be devotional and edifying will do well to read an article, in the April number of the *Catholic Choirmaster*, which deals with the use, or the abuse, of operatic and secular music in Catholic churches, under the title "The Sacrilege of the Organ Loft". It is from the pen of the Editor, Mr. Nicola A. Montani, whose excellent work of organization and direction of sacred choruses has received ample recognition from the clergy and the musical world, especially of Philadelphia. He points out and aptly illustrates the vulgarizing and sacrilegious character of attempts, on the part of undiscrim-

inating choir leaders, to introduce the ball-room and operatic concert atmosphere into the hallowed precincts of the sanctuary and church. Priests who are unfamiliar with secular music may not recognize at once their responsibility in this respect; yet the harm often done, particularly to young people, is apt to be permanent and to counteract much of the good that a pastor seeks to effect by his devotional exercises and his preaching.

In this connexion we again would recommend the *Catholic Choirmaster* to all who are interested in liturgical music. It is well edited and printed; and the cost is such a mere trifle (one dollar a year) that a priest, even if he knows nothing of music, can hardly afford to neglect so easily procurable an aid for the guidance of his choir leader or teacher in school. Address the Rev. Dr. James Boylan, St. Charles Seminary, Overbrook, Pa., who gives his best services to the propaganda of the work with a view to assisting in enhancing the worship of Holy Church.

The Nemesis of Mediocrity, by Ralph Adams Cram, which was reviewed at length in our April number, now appears in a third impression, with a Postscript. The latter addition gives Dr. Cram occasion to correct some minor oversights and to qualify his original thesis regarding our lack of great leaders. For, as he says, there is one field in which real leadership has manifested itself since the *Nemesis* was first issued (a year ago): the field of action. Since the great Eighteenth of July, men of action have leaped to the front with a swiftness matched only by quality. Foch, Haig, Pershing, and others hardly less prominent, are mentioned. And so we see that in six months the lack of four years was supplied.

In the meanwhile, however, the peril of war has given place (at least for the moment) to the far greater peril of an untimely "peace" wherein the masters of our destiny flounder as in the first years of conflict. Paris at the present moment, or Europe for that matter, can hardly be called a center and source of serene confidence. "Secret diplomacy" has yielded to a confusion of words which are again being employed with notable success for the concealing of thoughts. Russia and Germany are midnight mysteries with no Sherlock Holmes to probe their sinister depths. No one really knows anything about anything, and he is told less—so far as the real things are concerned. Meanwhile the old influences become operative again; the old two alternatives, conservatism and radicalism, or under the new nomenclature, reactionism and Bolshevism, offer themselves as the only choice; while the third alternative (which always exists and is always right, and is never recognized or victorious) finds neither leaders nor adherents, although the Great Alternatives represent only a mean minority on either hand.

Legislation grows more leaderless and imbecile; ridiculous individuals are increasingly chosen for important executive and diplomatic positions; organized religion is either silent on the one hand or, on the other, offers as its great solution the raising of some hundreds of millions for the purpose of bringing the blessings of Methodism or Puritanism to the benighted peoples of the Catholic countries; philosophy is merged in the sentimental pacifism or the parlor Bolshevism of the weekly press; art and letters wander in the "vast inane" and the feeble gleams of an old liberty are extinguished in the water-floods of doctrinaire legislation. (Boston, Marshall Jones Co.)

There is no dearth of sermon books. We have them in every form, big and little; and in every degree of quality, good, bad, and indifferent. And yet there is room. And room there ought to be for sermons such as we find in Father Skelley's, O.P., *Doctrinal Discourses for the Sundays and Chief Festivals of the Year*. We have received only the second volume of the collection, which is planned to embrace five volumes. Whether any other portion of the projected series has been issued we know not. The second volume comprises Sermons for the Sundays of Lent and Passiontide, on to the second Sunday after Easter.

Father Skelley's sermons commend

themselves for the solidity of their matter and the perfection of their form. They are truly doctrinal discourses. They teach. They state, declare, establish the Christian doctrine. Moreover, they are eminently practical. Mindful of his Master's saying, *veritas speculativa extensione fit practica*, he brings out in a natural, easy fashion the logical fruitage for life and conduct of the truths of faith.

A no less admirable feature of these discourses is their method. In this respect they are perfect. Each sermon is preceded by a synopsis containing a succinct but lucid survey of the discourse. The several portions of the former are numbered to correspond with the developmental parts of the latter. The digest being, therefore, at once a key and a résumé, the busy priest who uses these sermons as helps for the pulpit need hardly ever be taken empty-handed. The book is published by the Dominican Sisters, Aquinas Academy, North G and 11th Streets, Tacoma, Wash.

Most intelligent persons know or think they know the grounds upon which Ireland claims political independence; and they understand the justice of her demands. As regards unhappy Poland, whose story is no less pathetic than that of Erin, relatively few of us are well informed. Some one has said not unfacetiously that people think of Poland in extremes, namely, "as a land of romance where everybody plays the piano marvelously or sings, or else digs in the coal mines, if they do not happen to belong to the rank of those who can claim wonderful titles and live in the quaint old palaces for which the country is famed."

Those who want to get true and sane ideas on the Polish question will do well to read a little volume compiled by Mr. Anthony J. Zielinsky, under the title *Poland in the War of Democracy*. The book contains a brief outline of Polish history and establishes clearly and soundly the justice, historical, intellectual, political and moral, of Poland's claim to national autonomy. The work is introduced and recommended by Archbishop Glennon and by U. S. Senator Weeks of Massachusetts.

Essays in Occultism, Spiritism, and Demonology, by the Very Rev. Dean W. Harris, of Toronto, is a collection of short chapters on matters that never more than to-day are exercising a baneful influence on men and women. With the lapse or the obscuration of faith, the determination to wring from the dead the secrets of their life "on the other side" has become a morbid craze, a passion none the less baneful because of the attempt to justify its gratification on the motive of scientific research, and all the more hurtful because it invites converse with extraneous intelligences whose maleficence is so insidious because they masquerade as angels of light or as the souls of the departed returning to solace their friends still dwelling on the hither shore.

We have a number of books, notably those by Mr. Raupert, in which competent authorities point out the danger, physical as well as mental and moral, of collusion with these malign intelligences. Father Harris has the same object in view in the essays just mentioned. But, besides the subject of spiritism, he touches upon certain other strange phenomena, such as supernormal insight and bilocation. Regarding all these mysterious experiences he says many things which, if not wholly new, are instructive and helpful. Although the work is not as thorough nor as critical as one would like it to be, nor quite as accurate in some parts (for instance, on the subject of miracles; pp. 14 ff.), as a plain popular treatment it will no doubt be found informing and of interest to many. B. Herder Book Co., St. Louis, Mo.)

It has been repeatedly remarked in these pages that the dissertations presented to the Catholic University Faculty by candidates for academic honors are valuable contributions to the literature of their respective fields. This is notably the case with the dissertation on *Spiritism and Religion*, a review of which appears in the present number. It is a scholarly and a critical production; and more remarkable

in respect to both of these qualities, in view of the fact that its author is still well within the age assigned by the Romans to youth—*juventus*.

Baron Johan Liljencrants was born in 1885, as we learn from the biographical note appended to the dissertation. After a distinguished academic and military career — having received the commission of second lieutenant when he was but twenty-one and made Officier d'Académie when twenty-three —he pursued post-graduate studies at Princeton and at Washington. A convert to the faith, he was received into the Church in 1910 and was ordained to the priesthood in 1915.

Not less significant of the author's academic culture than the dissertation on Spiritism is the elenchus of theses contained in the volume. These comprise an unusually wide range of subjects within the fields of philosophy, theology, exegesis, and history. Under the last-mentioned branch are formulated a number of propositions upon which the author's nationality gives him a special authority to speak. *Mutatis mutandis*, they embody the principles of the Reformation generally—principles which were not limited to Scandinavia, nor to the sixteenth century.

Another dissertation, presented to the Catholic University for academic honors, which is sure to rank foremost in its field is a volume bearing the title *The New Law of the Church on Matrimony*, by Dr. Joseph Petrovits. Being the latest work on the new Marriage Laws, the author has been able to survey all that has thus far appeared on the subject, and to bring his work abreast with the most expert canonical exegesis. Besides this feature, the treatment is as comprehensive as possible. No aspect of the subject is omitted. The volume, which is being published by John Joseph McVey (Philadelphia), is announced to appear by June 20th.

Books on marriage in conformance with the new Code are multiplying apace. *Preparation for Marriage* is the title of a small volume which brings within the limit of some eighty pages the questions and explanations that priests need to present to parties who come to them in view of matrimony. It is a practical little guide—a time and labor-saver. The author is the Rev. J. A. McHugh, Professor at the Catholic Foreign Mission Seminary, and the publishers are the Benziger Bros., New York.

The same publishers have recently brought out a new impression of René Bazin's well-known novel *The Barrier*. The English translation first appeared some nine years ago and won popular favor largely through its charming portrayal of a fine type of Catholic womanhood. Two scenes depicted by Bazin can hardly be effaced from the memory of one who has read *The Barrier*. The first is the men's nightly watch before the tabernacle in the Church of Montmartre, the other the evening devotions of the poverty-stricken toilers in the Church of the Kremlin in the suburbs of Paris. These are pictures in which Bazin's insight into the souls of *men* vies with the magic power of his literary artistry.

Cardinal Gasquet's *Religio Religiosi* deserves a place by the side of Cardinal Manning's *Religio Viatoris*. As in the latter the eminent Archbishop of Westminster formulated with rigorous precision and with infrangible logic the grounds of faith that had appealed to and mastered his mind, the learned Benedictine Cardinal sets forth the principal reasons of his Catholic faith and the actuating motives of his religious life and profession. The *Religio Religiosi* is therefore concretely the author's *apologia pro vita sua* and abstractly an apology for the monastic life in the Church. Under the one aspect it possesses the interest of a religious autobiography, and under the other the intellectual and spiritual value of a reasoned defence of the religious system. The offspring of a widely cultured mind and a deeply spiritual soul, it wins the reader by its personal note, a note all the more potent by reason of its delicate reserve; while it illumines and elevates his mind by its wealth of principle and argument.

The writing of the book was occasioned by the confession on the part of a prominent literateur of his inability "to understand the reasonableness or utility of the religious life". As not a few non-Catholic minds suffer from a like inability, the *Religio Religiosi* has before it the mission to enlighten the unbelieving. The faithful, and even religious themselves, may derive from its perusal a more intelligent conception and a deeper appreciation of the value of the Higher Life. (London: R. and T. Washbourne.)

America's Answer is the title of a bright little brochure, neatly made and pictured, that points out the great opportunity now awaiting the boys of America. The spirit of loyalty and service is still aglow and the writer of the pamphlet believes in directing it toward the great cause of Christ—the saving of souls in the mission fields, abroad and at our doors. It is a call to the standard and should find a response in the chivalrous heart of our youth. Intended first for boys, its message is independent of sex or age. It is a good booklet to spread in school and sodality. (Chicago: The Loyola University Press.)

The second number of the *Reconstruction Pamphlets* issued by the Administrative Committee of the National War Council is, both as regards sound economic theory and practical wisdom, a follower worthy of its predecessor. The first number, it may be remembered, presented a general review of the social and industrial problems facing the world to-day, and a survey of the remedies proposed by various theorists for the solution of them. Those who read the document carefully were impressed by the broad and comprehensive outlook which it embodies. That some of the statements and proposals should have met with criticism—unfriendly criticism—at the hands of those who were unfavorably disposed to the principles underlying its proposals, was of course to be expected. On the whole, however, its wisdom and sanity won for it general approval and endorsement.

The second pamphlet deals specifically with *Land Colonization*. If the fundamental problem of economics is always "the stomach question", that problem has now more than ever before pushed itself to the surface and clamors for a speedy solution. That solution, at least in part, is to be found by settling the ex-service men on the land. Not, of course, that the boys from the camps and the decks are to be transported to the soil, but that the Government should devise such ways and means as may attract them to build up homes for themselves on the land.

"Back to the farms" has been, as everybody knows, the slogan of economists for many a day. How the cry can make itself heeded is what is engaging the attention of our statesmen at the present moment, and the Secretary of the Interior has communicated to the Governors of the various sates a draft of a bill which they are requested to present to the State legislature for appropriate action. The leading points of this bill are given in the pamphlet before us, together with other interesting information and practical suggestions regarding the whole subject of *Land Colonization*. The specifically Catholic aspect and interest in the movement are, of course, pointed out. (The National Catholic War Council, Washington, D. C.)

As announced on the front cover of this issue of the REVIEW, the Title-page and Index of the volume (the sixtieth) which this number concludes, will be sent to subscribers with their July copy. It would be well to call this fact to the attention of your binder, for fear he may overlook the notification on the cover.

Readers who have back copies of the REVIEW to dispose of will find, on the back of the Contents page, a list of the numbers wanted.

Books Received.

THE MOST BELOVED WOMAN. The Prerogatives and Glories of the Blessed Mother of God. By the Rev. Edward F. Garesché, S.J., author of *Your Neighbor and You, Your Interests Eternal*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. 155. Price, $1.00 *postpaid*.

SERMONS ON OUR BLESSED LADY. "House of Gold." By the Rev. Thomas Flynn, C.C., author of *The Master's Word*. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. xv—340. Price, $2.00 *net*.

PREPARATION FOR MARRIAGE. Necessary Questions and Explanations for Pastors according to the new Code of Canon Law. By the Rev. J. A. McHugh, O.P., S.T.Lr., Professor of Dogmatic Theology in the Catholic Foreign Mission Seminary, Ossining, N. Y. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. 89. Price, $0.60 *net*.

DOCTRINAL DISCOURSES. For the Sundays and the Chief Festivals of the Year. In five volumes. By the Rev. A. M. Skelly, O.P. Second Volume: From the First Sunday in Lent to the Second Sunday after Easter, Inclusive. Published by the Dominican Sisters, Aquinas Academy, Tacoma, Wash. 1919. Pp. x—320. Price, $1.50.

THE MISSAL FOR SUNDAY USE. P. J. Kenedy & Sons, New York. 1918. Pp. xxv—1268. Price, $2.00.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in Usum Adolescentium a J. S. Hickey, O. Cist., concinnata. Volumen III: Theodicaea et Ethica. Editio quarta, recognita et adaucta. Dublinii: apud M. H. Gill et Filium; New York: Benziger Fratres; St. Louis: B. Herder. 1919. Pp. x—529. Price, 6/– *net*.

THE WORDS OF LIFE. A Handbook of Explanations for those seeking Knowledge of the Catholic Faith. Compiled by C. C. Martindale, S.J. P. J. Kenedy & Sons, New York. Pp. 58. Price, $0.65 *postpaid*.

MYSTICISM, TRUE AND FALSE. By Dom S. Louismet, O.S.B., author of *The Mystical Knowledge of God* and *The Mystical Life*. P. J. Kenedy & Sons, New York. 1918. Pp. xv—145. Price, $1.90 *postpaid*.

A SUMMARY OF INDULGENCES GRANTED TO THE THREE ORDERS OF ST. FRANCIS and a Selection of the More Common Indulgences Granted to the Faithful. Compiled by a Priest of the Order of Friars Minor Conventual of St. Francis. Seiz Bros., New York. 1919. Pp. 62.

A GENTLE CYNIC. Being a Translation of the Book of Koheleth, commonly known as Ecclesiastes, stripped of Later Additions, also its Origin, Growth and Interpretation. By Morris Jastrow, Jr., Ph.D., LL.D., Professor in the University of Pennsylvania. J. B. Lippincott Co., Philadelphia and London. 1919. Pp. 255. Price, $2.00 *net*.

MEXICO UNDER CARRANZA. A Lawyer's Indictment of the Crowning Infamy of Four Hundred Years of Misrule. By Thomas Edward Gibbon. Doubleday, Page & Co., Garden City, N. Y. 1919. Pp. x—270. Price, $1.50 *net*.

LES CATHOLIQUES FRANÇAIS ET L'APRÈS-GUERRE. Par M. l'abbé Beaupin. Bloud & Gay, Paris ou Barcelone. 1918. Pp. 159.

L'AVENIR FRANÇAIS. Tâches nouvelles. Par Henri Joly, de l'Académie des Sciences morales et politiques. Bloud & Gay, Paris ou Barcelone. 1917. Pp. 239.

THE MIRACULOUS BIRTH OF OUR LORD. By Herbert E. Hall, M.A., Corpus Christi College, Cambridge; author of *The Shadow of Peter, The Petrine Office*, etc., etc. Third edition. Catholic Truth Society, London. 1919. Pp. 40. Price, 3*d*.

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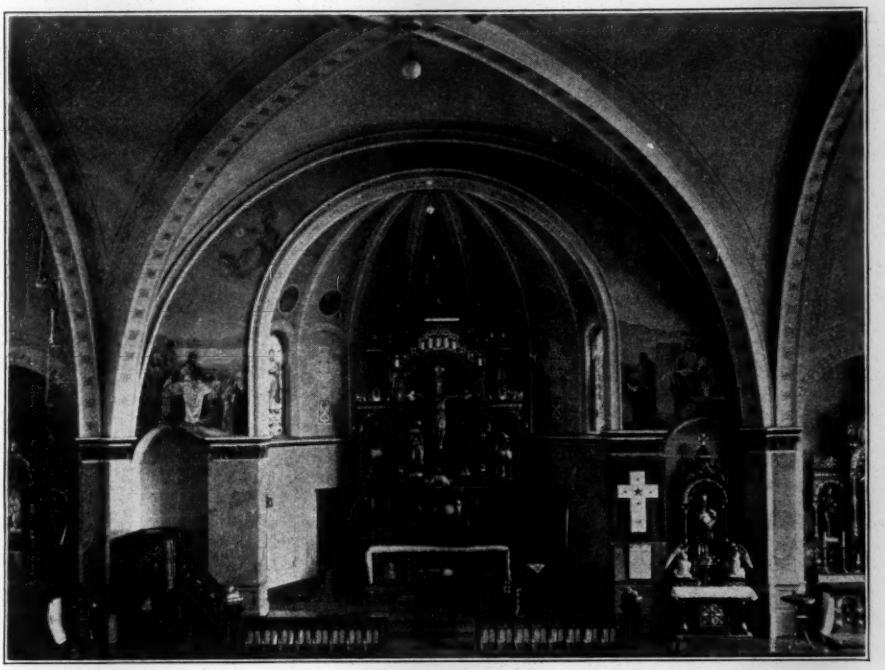

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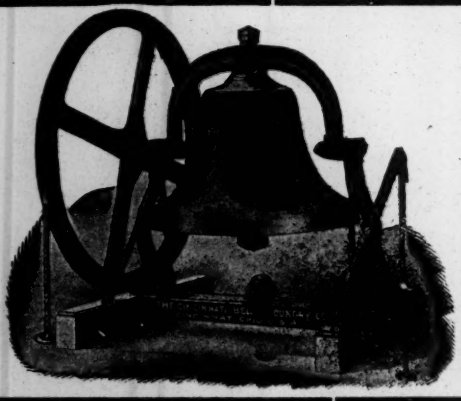

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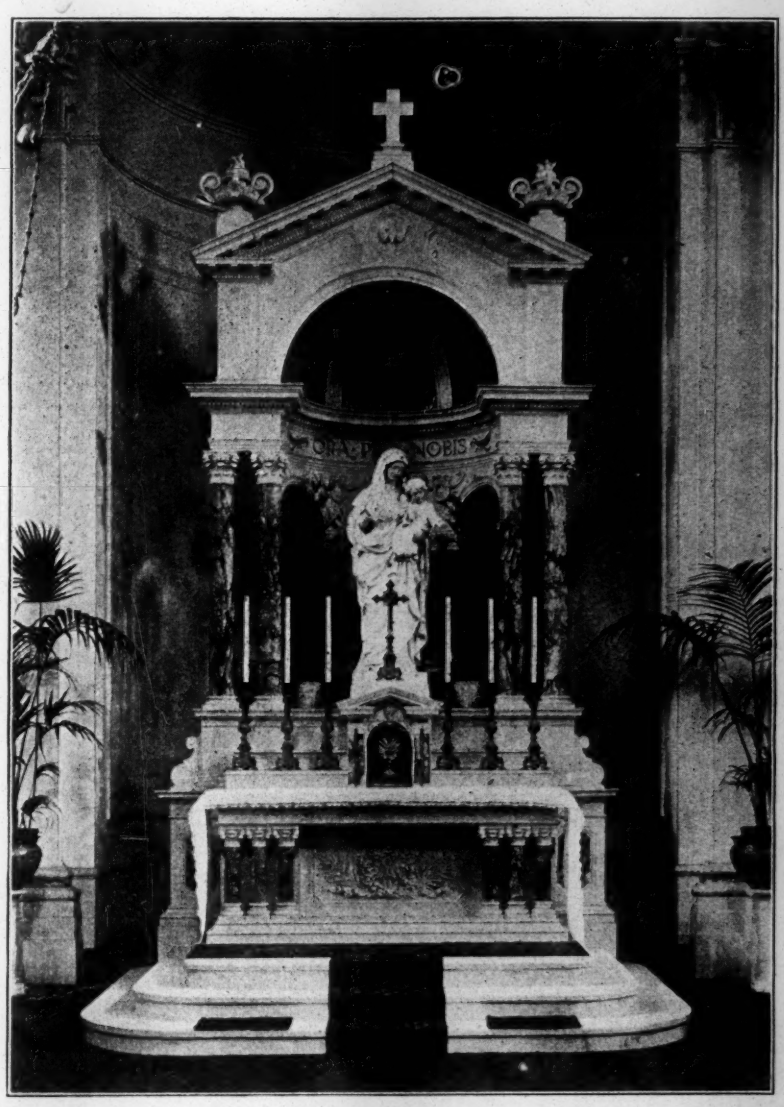

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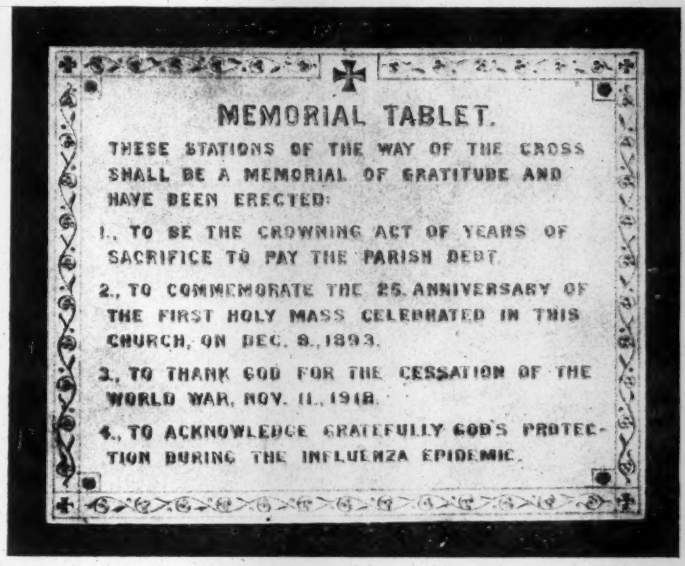
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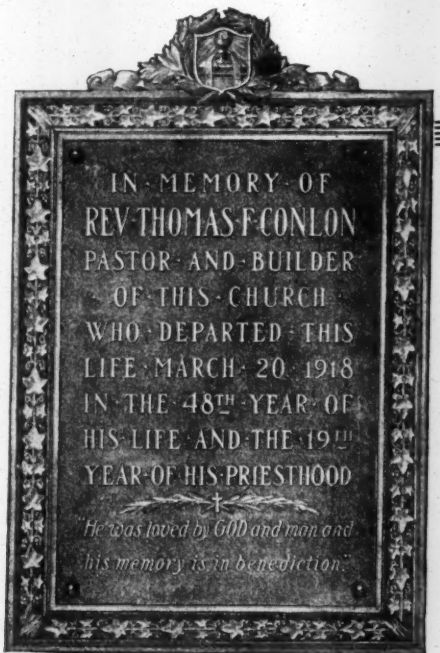
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Recently a writer in the REVIEW suggested that the building of Chapels or Churches in the out-of-the-way places might be sometimes a "mistake." His point was that such buildings attract Catholics to settle around them, and perhaps take them away from church and school elsewhere.

What about those already settled? The Catholic Church Extension Society does not concern itself about places **WITHOUT CATHOLICS.** It **DOES** concern itself about places where there are from eight to fifty Catholic families ***without a Church in which to hear Mass and receive instructions.***

IT HAS FOUND AND HELPED APPLY THE REMEDY TO OVER SEVENTEEN HUNDRED SUCH PLACES.

Over two thirds of these little missions are growing and some are parishes with resident pastors already.

Ask the Bishops of Lead, Baker, Corpus Christi, Dallas, Great Falls, Helena, etc., etc., etc., etc., or the Archbishop of Oregon, in how many cases did they find the building of Catholic Churches for churchless communities a "mistake."

$500 will insure the building of a Chapel or Church.

HERE IS A SAMPLE OF ONE EXTENSION CHAPEL

Money given the Catholic Church Extension Society subject to life interest of the donor in the income, **IS NOT USED UNTIL ALL OBLIGATIONS CONNECTED WITH IT ARE DISCHARGED** We pay the income regularly; but the investment is held till the death of the donor, as an additional guarantee of safety. The Society is governed and directed like a bank; and takes no chances. Its finances are guarded by a board of business men. Its officers are bonded, and their quarterly reports audited.

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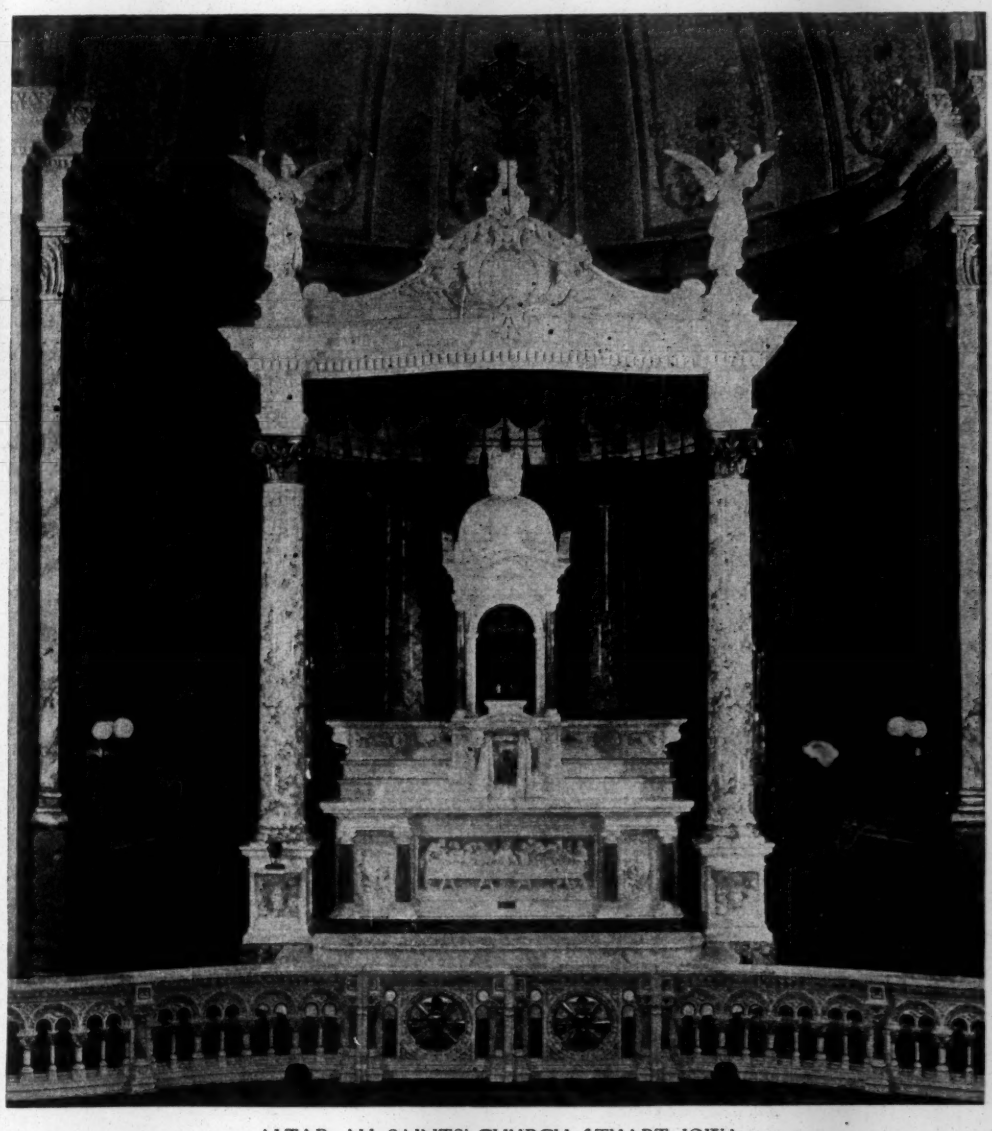

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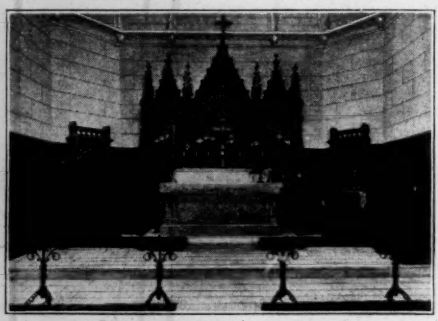

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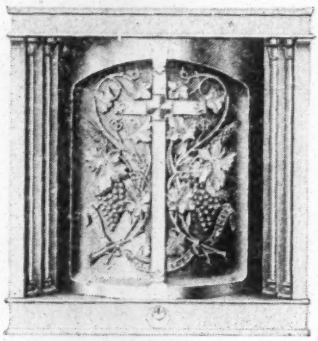

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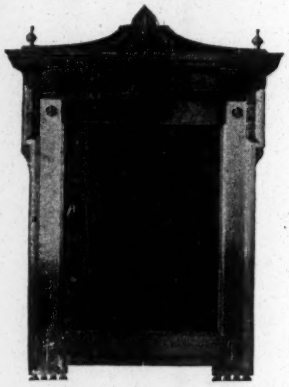

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